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WASHTENAW JEWISH NEWS

May 2020 Iyar /Sivan 5780 Volume XVIV Number 8 FREE

Local Jewish health professionals on the COVID-19 pandemic

Fran Martin, special to the WJN

Living under the cloud of COVID-19 has affected all of us in some way. The *Washtenaw Jewish News* sought personal accounts from local Jewish health care workers to report on the effects of the pandemic in their daily lives. We are so grateful to everyone who does this essential work. These reflections were collected in early April. By May some of the particulars may have changed. But the dedication these individuals show, and our respect for them, is timeless.

Thank you to all these respondents who graciously and generously took precious free minutes to contribute to this article. May we all go from strength to strength.

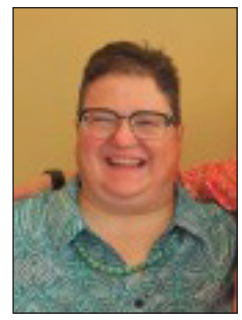
For the purpose of this article, we have interviewed:

Adrianne Neff, 54, a hospitalist physician assistant at St. Joseph Mercy Hospital, Oakland.

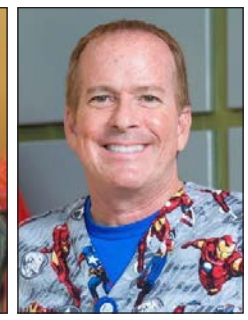
David Lieber, age 56, a registered nurse at Mott Children's Hospital.

Gary Freed, age 58, a pediatrician and an associate chair of the Department of Pediatrics at the University of Michigan.

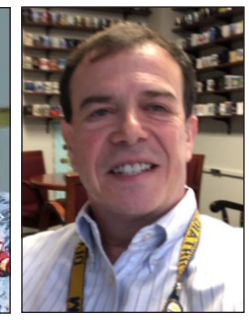
Karen Rappaport, age 42, a registered nurse on the Pediatric Hematology- Oncology floor at Mott Children's Hospital.



Adrianne Neff



David Lieber



Gary Freed

Karen Rappaport

Pam Shore

Steve Aronson

Pam Shore, age 57, an internal medicine physician in the private practice Partners in Internal Medicine.

Steve Aronson, chief of the psychiatry service at Veterans Affairs Ann Arbor Medical Center. Steve works exclusively in the medical, surgical, Intensive Care Unit and Emergency Room settings.

WJN: How has your life changed since February? Have your work hours changed? Are you getting time off?

Gary Freed: Our work schedule has changed as we consolidate clinical sites and adjust to trying to do as many visits as we can through video or telephone. We have organized to limit our face-to-face encounters in the outpatient setting to three days every three weeks. This allows for downtime in case we become sick during those three days so we can be back on the line for our next shifts with time to recover in-between. For the other two weeks, we do video visits [and] answer patient calls and portal messages.

Steve Aronson: I tested positive for COVID-19 in early March. I had mild flu-like symptoms, and as a hospital physician, the decision was made to test me. I was among the first COVID-19-positive persons in Michigan. I isolated at home for 14 days. My symptoms were mild flu-like symptoms of mild headache, muscle ache, dry cough and chills. Interestingly, the symptoms did not cluster together the way they usually do in a viral infection. Rather, I had one or two symptoms for a day or two, which would then be replaced a day or two later by other symptoms. Low-dose Tylenol would attenuate to symptoms if needed. Symptoms disappeared after eight days. The worst part was the following 6 days of "cabin fever" to complete my 14 days at home. The county health department maintained essential daily contact with me, then cleared me to return to work per CDC guidelines. Since my return to work, I am struck by how few people have had personal experience with coronavirus-positive persons. My intention is to humanize this, hopefully to allay fears and perhaps put a "face to the name" of the illness. So has my

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COVID-19 racial disparities in Ypsilanti expose inequities across Washtenaw County

Sarah Rigg

This piece originally appeared in Concentrate Media, an online magazine covering what's next for Washtenaw County. Read more of their coverage at concentratemedia.com

African-American Washtenaw County residents, particularly those in the 48197 and 48198 zipcodes, are experiencing COVID-19 in a dramatically different way from their white peers.

"A white activist friend and I are working on a project where we're comparing our Facebook timelines," says Yodit Mesfin Johnson, executive director of Washtenaw County nonprofit NEW. "Mine is filled with black diagnosis, death, and despair."

Ypsilanti community activist Bryan Foley says he knows more than 20 people who have died from COVID-19, including a friend he's known all his life.

Alize Asberry Payne

"That's not happening (only) in Detroit. That's happening right here in Ypsilanti to people I personally know," Foley says.

Recently released data from the Washtenaw County Health Department found that while only 29% of the county's population lives in the 48197 and 48198 zipcodes, 44% of confirmed cases are from those zipcodes. Additionally, 48% of residents who have been hospitalized due to the virus are black, despite the fact that only 12% of county residents are black.

Those numbers shine a spotlight on larger disparities in the county, and local activists are working to turn the despair of the current moment into social change in the long run.

Jimena Loveluck, health officer with the Washtenaw County Health Department, says the department's report on COVID-19 is in line with what the county already knew about health disparities in the community.

"The health department has been very active in working with community members and community leaders to address health inequities in our county," Loveluck says. "We're very much building on a lot of the work we've already been doing, particularly shining a light on health equity or inequities in the county and bringing around resources in response."

HEATHER NASH PHOTOGRAPHY

Yodit Mesfin Johnson

The health department's statement on the disheartening data doesn't beat around the bush, naming "structural and environmental racism" as a root cause.

African-Americans in every part of the United States have been harder hit by the virus than their white peers. That holds true in Washtenaw County, where black residents are more likely to have underlying health conditions like

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From the Editor

Despite COVID-19, not much has changed at my *Washtenaw Jewish News* home office. I still haven't cleaned off my terribly messy desk; I still love putting out a monthly local Jewish newspaper.

Clare Kinberg

Unless the current administration destroys the United States Postal Service, the *WJN* will continue to publish and be delivered to your home. A couple of adjustments: We will be publishing monthly issues through the summer, but no annual *Guide to Jewish Washtenaw.*

Please note that *WJN* will continue special advertising rates for community greetings and ads for artists and musicians. Contact our Advertising Manager, Gordon White, wjn.ads@gmail.com with any questions.

Washtenaw County's political primary will be August 4 and through the summer months we hope to publish profiles and discussion of local candidates, beginning this month with a report on a panel discussing justice reform featuring Eli Savit, candidate for Washtenaw County Prosecuting Attorney.

As I heard this month from each Jewish group, I encountered first-hand the Jewish community's preparedness to weather storms—spiritually, economically, and organizationally. We've had plenty of experience. There was never any question regarding whether we would continue to do our things: the only questions related to "how." And of course, the "how" has been answered with energy, determination, and creativity. Many articles in this issue of the *WJN* attest to that.

I'm feeling how each of us is vulnerable to this virus against which humans do not yet have immunity. As Sarah Rigg points out in our front page article on racial disparities, our vulnerabilities are exacerbated by longstanding inequities.

Though all of our lives are touched by fears of sickness, sadness and grief, there are so many stories in these 32 pages of new connection and growth. *Chazak chazak v'nitchazak*/ May we go from strength to strength. ■

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A MESSAGE FROM CHAVERIM B'SHIRIM

WE ARE POSTPONING OUR CONCERT UNTIL THE VIRUS IS BEYOND US.

WATCH THE WASHTENAW JEWISH NEWS FOR UPDATES.

IN THE COMING MONTHS, WE WISH EVERYONE HEALTH AND JOY IN LIFE AND SONG!

--MARILYN KRIMM AND HER TRUSTY BAND OF SONGSTERS.--

MANY THANKS TO CLARE KINBERG, EDITOR AND PUBLISHER, AND ALL THE CONTRIBUTORS TO THE WASHTENAW JEWISH NEWS FOR KEEPING US CONNECTED.

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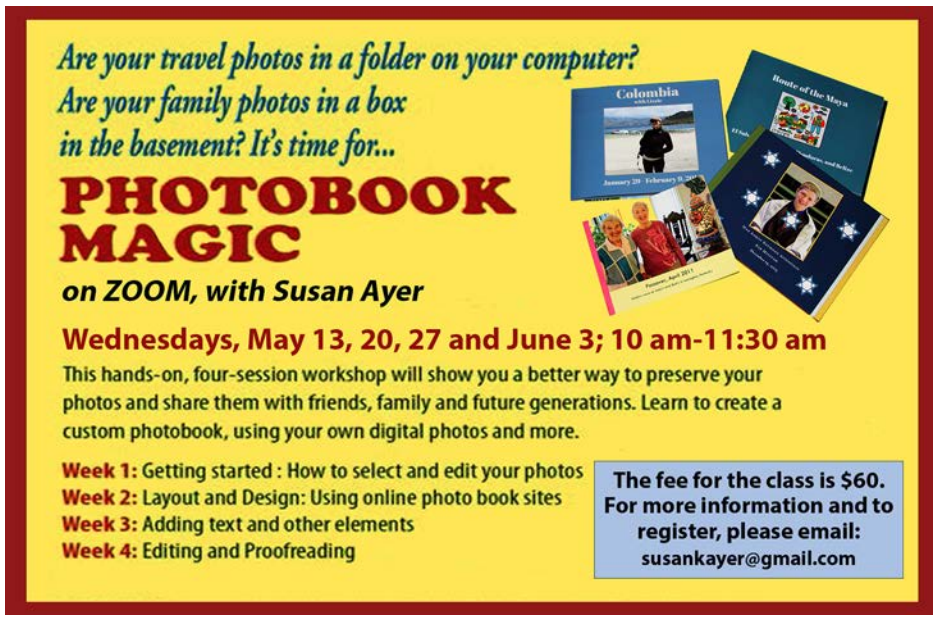

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Local Jewish health professionals on COVID-19 pandemic, continued from page 1

professional life changed, in addition to the personal impact of this illness? You bet.

Pam Shore: On March 16, we cancelled all patient appointments and scheduled only patients with urgent medical problems that seemed to require a face-to-face visit and a physician to "lay hands" on them. We tried to especially deter patients who were ill with symptoms that might be coronavirus from coming into the office. We ended up with very few patients needing to be seen and a massive number of phone calls to handle. We have been all mostly working from home, with one physician being at each of our two offices every day to see patients. Patients do not want to go to the ER, so I am handling many conditions by phone or at the office that I would normally refer to the emergency room."

Dave Lieber: We all wear masks at work, every employee, from the time we enter to the time we leave. I still work 40 hours per week, and sometimes pick up overtime to help out our unit. The biggest change: Our unit, 12E, was dedicated as the regional isolation unit (RICU) when the hospital was built. It was designed as a 32-bed negative-pressure unit that could be sealed off from the remainder of the hospital. Because of the outbreak, we had to move our unit down to the seventh floor, so they could transform the twelfth floor from an acute care unit into an ICU unit. As far as time off, I have not personally taken any, but the hospital is very generous with paid time off. They cover time off if we need to stay at home because of any reason related to COVID-19. They provide additional time off if we get sick due to taking care of patients with COVID-19. On a more personal note, after 35 years together, my husband and I were legally married at the end of February. If it were another two weeks, we probably would have had to cancel the wedding. As it was, we had to cancel our honeymoon cruise. We'll just postpone that journey until next year.

Karen Rappaport: Since February, we nurses have dealt with a lot of change and some fear of the unknown. My unit has made some significant modifications to better protect our patients with compromised immune systems related to their treatments and/or transplants. Some staff on my unit have been offered low census [paid time off when over-staffed] as the hospital has reduced the inpatient census by canceling surgeries in anticipation of the surge to treat COVID-19 patients. My instinct has been to conserve my hours in case one of my children or I get sick. I am currently working my same appointment and schedule, though I will remain flexible to the hospital's needs. We have been told to expect changes.

Adrianne Neff: I started a new job as a hospitalist at St. Joe's Oakland April 1. Before that, I was working at an outpatient clinic in Jackson. My last outpatient shifts were when community spread was just starting in Michigan. I began my new job in a totally changed world. My hospital is opening new COVID-19 units every day. On my particular service, on the first day, I was told we weren't going to see COVID-19 patients. By the third day, two of my non-COVID-19 patients had tested positive. On my first day, I was handed one N95 mask and one surgical mask, [and] paper bags to keep them between shifts, and told they had to last indefinitely. On the first day, we were wearing our scrubs in and out of the hospital, and to change into scrubs outside. The second day, we were told to wear street clothes in and out of the hospital, and to change into scrubs inside. We would get a fresh surgical mask every day on the way in. As the supply situation changes, we realize that everyone who works in the hospital is coming into contact with COVID-19 patients.

WJN: How are you practicing self-care?

Gary Freed: I try to take a walk with one of my kids and/or my wife every day to make sure I take advantage of everyone being at home. I make sure to practice banjo for 30 minutes each day as well.

Steve Aronson: Even though I have been told I am immune, I am still following CDC guidelines, even when leaving the house, wearing a mask and gloves.

Pam Shore: I have been able to go for walks and bike rides during the week.

Dave Lieber: I make sure I go on long walks with our dogs and take extra supplements to boost my immune system. Other than that, when I am out, I just assume that everyone and every surface is infected. It helps me focus my attention on staying safe.

Karen Rappaport: I am on a vigorous regimen of vitamins, hydration, a strict sleep schedule and eating protein. I wish my acupuncturist and masseuses were still able to practice.

Adrianne Neff: Just trying to do the regular things we are all advised to do — washing hands, not touching my face or my mask and not bringing objects that could be contaminated from the hospital to my home. I have a wife and two kids at home in a very small house. If I get sick, I will probably have to move into a hotel room to avoid infecting them. I worry about that. I feel scared for them, and for myself, because I have rheumatoid arthritis and take medications that suppress my immune system, so I am at high risk. Pretty much everyone in the hospital assumes that they are going to be infected eventually. I'm just hoping for a mild case.

WJN: Do you have something that motivates you to get up in the morning and get through the day?

Gary Freed: Actually, it is starting to feel a lot like the movie *Groundhog Day* in many respects. Not meaning to be too corny about this, but I do think there is an innate desire among most, if not all, health professionals to try to be of service when we can. Certainly, this is one of the most important times to do that.

Steve Aronson: My motivation to get up and get through the day is that both patients and staff are very stressed. Going to work is therapeutic.

Pam Shore: What motivates me to get up in the morning is wanting my patients to know that during this frightening time, my coworkers and I are available to them, to answer their questions and to be used as a resource to help them navigate health issues related or unrelated to COVID-19. Because this situation is new to all of us, the "right" decision or path is often not clear. I enjoy talking things out with patients, so we can decide on the "most right" course of action.

Dave Lieber: Honestly, I truly love the work that I do. I have been a pediatric nurse at Mott for nine years now. It is the kids in the hospital who motivate me to get up every morning. It's been harder on the children in the hospital since the outbreak. Visitation is nonexistent. There is no access to the playroom anymore, no volunteers, toys can't be delivered to the room and only one parent can be with the child. I think all the nurses want to do as much as we can for the children during this outbreak. This time we are living in now makes their stay and our jobs even more challenging.

Karen Rappaport: My children, my patients, my family and my coworkers are all the motivation I need. I'm also a huge "Survivor" fan and enjoy watching "The Voice." With three toddlers, every day is a miracle. Someone is always learning or growing in some way. I must thank Rabbi Josh Whinston at Temple Beth Emeth for hosting a children's singalong every morning. It is reminiscent of camp as we shout, "Boker tov!" and sing various songs and prayers. My kids love it and so do I. We have been participating in Friday virtual Tot Shabbat too.

Adrianne Neff: I feel a commitment to being there for my patients no matter what. And working is how I take care of my family as well. Those are really motivating. I have been working for several years to move back into inpatient medicine, which is what I did as a new grad. I'm really happy to be doing this job, working with really sick patients, even though it's a very hard time to start this particular job.

WJN: Is there anything that news coverage of COVID-19 seems to miss, based on your experience?

Gary Freed: We have underfunded and not prioritized public health in this country for the past two decades. This is a wake-up call that we must heed.

Steve Aronson: Things are changing quickly and guidelines are changing every day. Press conferences are politically tinged.

Pam Shore: I feel that the news coverage has underplayed the extreme shortages of tests, and how incredibly slow Michigan has been to ramp up testing.

Dave Lieber: I think everyone would agree that news coverage is extensive. I think they do a good job of focusing on the work and stress of the health care workers. Michigan Medicine specifically has been very transparent in how overwhelming it is daily, but it is needed.

Karen Rappaport: I have seen recent footage from personnel that seems to appropriately capture what is going on. Everyone is going to lose someone they know. It is scary.

Adrianne Neff: I haven't read much about what an isolating and frightening experience it is for patients to be in the hospital at this time, when every person you interact with wears a mask, and you can't have visitors and everyone is trying to avoid contact and exposure. Being a patient in a hospital is disorienting and frightening in the best of times, and these are the worst of times. Also, how profoundly frightening the experience of being short of breath is. It's awful, and these patients are experiencing it for hours and days on end. I wish there was some way to alleviate it. I want to be able to take off my mask [and] gloves and sit at a patient's bedside and hold their hand and be with them. I can't and this is really hard.

WJN: Anything you wish people outside of health care workers would do to be helpful in this crisis?

Pam Shore: Everyone that I have spoken to, patients and providers, [has] been very open and understanding about the limitations and unknowns. I was on call one weekend recently, and had about 10 times the usual number of phone calls, most of them people with mild coronavirus symptoms, so I think this is more rampant than the numbers in the news reflect.

Dave Lieber: This Mott nurse wants to thank all those essential workers out there keeping this community together and minimally functioning! And a huge thank you to the public for doing your part in staying home, staying safe and supporting all of us. Please, people, don't cut corners on the stay-at-home order. Michigan Medicine will be a war zone. While most Michiganders are adhering to the rule, I still see many who are not. Essential workers of all fields need to stay healthy to do our jobs. We need your help keeping yourselves healthy. We are literally fighting for our lives trying not to overload our hospital, but I think it will be overloaded. We need every doctor and nurse and thousands more volunteers to make it through this. Every day we transform as many beds as possible into ICU beds. Every part of UH and Mott look nothing like it did a few weeks ago. With no visitors, you can only imagine what it must be like being in one of those ICU beds hooked up to a ventilator without spouses, children, parents and friends at your side. Think about that the next time you go out and think it's fine to cut a corner here or there. It's not. Just stay at home so that we can go to work for you. On behalf of so many nurses, thank you all that have showered us with your messages and treats and pizzas.

Karen Rappaport: Feeding us and little favors are always very much appreciated. The outpouring of support has been helpful.

Adrianne Neff: Just the usual. Stay home, take it seriously and try not to get "back to normal" prematurely.

WJN: Thoughts about anything especially "Michigan" or "Jewish" about the COVID-19 health crisis?

Steve Aronson: Jewish Federation set up an Emergency Response Fund. We're looking at this seriously. Lead by example. Be more involved with Jewish organizations. Call and check in with people to make sure they are all right.

Pam Shore: It will be a very quiet Passover, and one that I am sure we will all remember. I hope it is the only Passover of its kind.

Dave Lieber: I am just thankful that our governor took the steps she did early on. I can remember when she first announced the closure of bars and restaurants, and even when she issued the stay-at-home order, there were so few cases in Michigan. I can only imagine how much worse this outbreak would be in our state if we delayed response as other states have done. An underlying principle of the Jewish people is a sense of community. In my lifetime, there has never been a more important reason, as a community, to come together, help each other, give what you can, be kind to and patient with one another.

Karen Rappaport: I could not be more proud to work at Michigan Medicine or to be an alumna of the University of Michigan Business and Nursing Schools. We are in uncertain, nerve-wracking times, but I work with the bravest and the best in every possible scope imaginable. I find this very comforting. There is no place I would rather be. I found my truest faith as a patient on an operating table which was a primary motivation for my changing careers to become a nurse. I carry my Jewishness with me everywhere and always. Healing the sick is a mitzvah. Saving a life is paramount to

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COVID-19 racial disparities in Ypsilanti, continued from page 1

asthma and diabetes that make them more vulnerable to COVID-19 while also being less likely to have access to quality health care.

The health department statement noted that poverty is a risk factor in a pandemic because people living in lower-income communities tend to live closer together, which makes transmission easier. Additionally, black and Latinx residents are more likely to work in service, production, and transportation jobs that don't lend themselves to telecommuting or even taking paid time off.

Ypsilanti resident Darryl Johnson is the executive director of Mentor 2 Youth but also works as a supervisor for A-Ride, a paratransit service of the Ann Arbor Area Transportation Authority. He says he can isolate himself in his office and is more concerned about his drivers, though he appreciates steps his supervisors have taken to screen passengers to make sure they're not actively showing any signs of respiratory illness.

"My wife's first cousin was a Detroit police captain who died (from COVID-19), and that's when I started taking this seriously," he says. "I came into the office to make sure everyone understood this is not a joke, that they needed to keep their distance in the office and be mindful."

In light of the situation, a number of conversations have been convened to address the topic of COVID-19 and social justice in Ypsilanti, including a NEW webinar called "Centering Justice: A Washtenaw Community Conversation about COVID-19" that attracted more than 330 participants.

"We're working with community partners to make sure we have information that is going out through correct channels and people feel the information is coming from sources they feel are credible," says Alize Asberry Payne, Washtenaw County racial equity officer, who is working with the health department on messaging about COVID-19. "We're making sure those messages are tailored and accessible."

Some of the messages that activists and health officials want to get out include dispelling the myth that African-Americans and young people are less vulnerable to the virus, that praying is good but doesn't replace social distancing, and dispelling conspiracy theories that encourage young people to rebel against social distancing and stay-home orders.

Foley isn't waiting for the government to step up and put out public service announcements that target the local African-American community. He has been creating videos with Ypsilanti residents that many people know and trust, like Pastor George Waddles Jr. of Ypsi's Second Baptist Church and local attorney Erane Washington, and then posting them to Facebook.

"Many people who are trying to address our community don't know our community," he says. "People need to hear from respected voices."

Mesfin Johnson calls the videos "brilliant."

"If Bryan can make those from his living room on the South Side of Ypsi, surely we can get printed material out," she says. She adds that text messaging, posters, and other culturally-relevant content needs to be pushed out immediately.

Asberry Payne says Michigan Gov. Whitmer's message of "Stay Home Stay Safe" is fantastic, but that it's "not practical advice for some of our community who are working in essential services, like healthcare or grocery stores."

Those workers need good information about what they can do to reduce their risk of contracting the disease. But they also need resources that back up current health recommendations, such as stockpiling two weeks' worth of food or wearing masks while conducting tasks where social distancing is difficult.

"Social safety net providers have increased funding and resources so they can do things like put in bulk orders for basic household necessities the county doesn't normally supply, like toilet paper and cleaning supplies," Asberry Payne says. If they don't have to hunt through stores for those items, "it keeps people at home and stops the spread of infections," she says.

As various leaders and community members discuss the social determinants that have led to the current health disparities, they are drawing lessons that will inform the way they operate in the future.

In his work with Mentor 2 Youth, Johnson is working on a project to send text messages with vital COVID-19 messages to all the nonprofit's contacts. He says he hopes the sense of community and mutual aid people are experiencing during the COVID-19 outbreak will continue and grow.

Foley also points to a sense of community as a good that has come out of something terrible.

"We need to get back to neighbors calling on neighbors and become a community again," Foley says. "It's terrible, but not everything is doom and gloom. You can choose to use social platforms to inform, uplift, and tell jokes."

Mesfin Johnson says it shouldn't have taken these tragic statistics to wake people up to the racial disparities in the community and how health outcomes are directly impacted by issues such as affordable housing, food access, and lack of a living wage.

"If we don't have to pay a premium for telemedicine, we never should have had to pay it," Mesfin Johnson says. "If you tell me we can get food and figure out how to meet children where they are, why were we not doing so before now? Why does it take a pandemic to dismantle systems that oppress black, brown, vulnerable, and poor citizens? It would be a shame to go back to the status quo, and I question the leadership of anyone who thinks that's what we should do." ■

Community comes together during COVID-19 pandemic

By Eileen Freed

As I write this, our community has spent five weeks under Michigan's "Stay at Home" order and with at least another two more to go until the order is lifted. Hopefully, by the time you are reading this, we will have begun the slow and gradual process of shifting from this long and bizarre period of physical distancing to reconnecting with one another and resuming the activities of "normal" daily life.

There's no question that we have been experiencing exceedingly challenging times as we all have found ourselves – personally, professionally and organizationally – in completely unchartered territory. Each of us has been struggling with the anxiety of physical, emotional, and/or economic uncertainty and the many ways "social distancing" has impacted our lives. There are those among us who are ill and scared or who have lost loved ones, and we extend our prayers for *refuah shlema* – a full and speedy recovery – and condolences to those in mourning.

As difficult as this period has been, we have witnessed an incredible amount of positivity and creativity in our community. Every Jewish congregation and organization, large and small, has creatively and deftly shifted programming and operations to remote platforms. If anything, there has been an explosion of local opportunities to join us together spiritually, culturally and educationally. This year, our seders were most definitely different than all other nights. Our congregations provided wonderful resources to help individuals create their own remote experiences and offered engaging communal Zoom seder experiences for those who wanted to gather with community.

Jewish Family Services, always dedicated to meeting the social service needs of our community rapidly adjusted its operations even while demand for their services increased. JFS's food pantry is one of a few local pantries able to shift operations to delivery-only, delivering much-needed items to 400 households and adding a new service, prepared meal delivery, to over 300 clients.

Like JCCs across the country, the Ann Arbor JCC has faced considerable financial strain, as much of its revenue is based on tuition and fees for service. The JCC leadership has made important adjustments in order to continue to pay all employees, including teaching staff, who are not able to work remotely. JCC staff have developed creative new avenues for connection, offering children and families in the Early Childhood Center online Shabbat and Havdalah celebrations and providing a range of programs through the "Virtual Ann Arbor JCC."

Hebrew Day School and synagogue religious schools have adapted to the new reality of on-line learning and have worked tirelessly to ensure their students have the tools and educational experiences necessary to complete the school year and prepare them for the next.

The Jewish Federation has focused attention on convening and serving the community to ensure our local institutions have the means and tools to weather this storm. With the help of Jewish Federations of North America (JFNA), we provided information and resources to prepare organizations and congregations to apply for loans through the Small Business Administration's Paycheck Protection Program. A Jewish Community Emergency Fund has been established to address the emergent financial needs of the community, and The Community COVID-19 Resource Page was established to provide important information about how community members can get help, help others, and stay Jewishly connected.

The work of caring for the community cannot happen without the tireless efforts of the many professionals and volunteers who lead and implement the important programs and services offered by our Jewish communal institutions. Our health care workers and first responders and other essential employees have kept us safe and supplied. We celebrate and appreciate their dedication and commitment.

In the coming days and weeks, our community will continue to face challenges as the economic impact of this pandemic continues to affect individuals and organizations and as we try to figure out the safest way to begin to gather and re-establish our operations, activities and programs.

Federation is looking forward to its Annual Meeting, Wednesday June 10. As of this writing, it is unclear if we will gather remotely or in person, but we look forward to the opportunity to celebrate the achievements of the past year and welcome our new board leadership together with you. We are delighted that Eric Fingerhut, President and CEO of JFNA, will be keynote speaker. He will provide insights into how the Jewish community, nationally and globally, came together to help one another during this crisis.

As restrictions ease, we eagerly anticipate working with our partners to provide opportunities to join together as a community, and we look forward to seeing you – in person – soon!

For more information about COVID-19 resources, what's happening in our community, and how you can receive or provide help, please visit www.jewishannarbor.org/covid19. ■

Continued from page 4

most commandments. I wear my Star of David around my neck, so that if applicable, patients and families may know they are not alone. Also, if I fall ill, the chaplains will know whom to call. I fiind comfort in the Shema and Mi Sheberach.

Adrianne Neff: It scared me when a few of the early clusters were centered around some synagogues and a Hasidic community. They were unfounded fears, because this virus spread so widely and seems to have reached into every community. But I felt twinges of worry that it might be seen to some people as a "Jewish disease." Instead, thanks to Trump and friends, it's being seen as a Chinese virus. I know Asian Americans and Asian immigrant communities have seen hate crimes and increased discrimination as a result. But as a Jew, and given our history, I'm always very cognizant of the fact that there are anti-Semites who seize on any such opportunity. I also worry about Gaza, and how Israel's oppression there inevitably result in unnecessary deaths. That's similar to how I worry about incarcerated folks in the U.S., who are crowded, can't practice social distancing, don't have access to sanitation or the same medical care we take for granted. ■

to care for, feed, support, protect and heal a village.

JFS wishes to express overwhelming gratitude to our community's essential workers, doctors, nurses, teachers, cooks, cashiers, delivery persons, drivers, social service organizations, faith based congregations, hospitals, health organizations and compassionate neighbors as well as our extraordinary staff, volunteers, board and donors.

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JFS: cultivate resilience with gratitude: it's science!

by Sarah Schneider Hong, LMSW

As we find ourselves coping with challenges ranging from the merely inconvenient to the existential, many of us reminisce to the quaint days of our "boring, stressful lives." The unprecedented Covid-19 pandemic has created novel adversity and challenge and many are seeking resources to cultivate resilience to face the demands of the moment and what lies ahead. The good news is that considerable research has been conducted in the field of resilience and that science offers many resources for those seeking more tools to add to their well-being and stress management toolbox.

There is robust science on the positive effects of feeling and expressing gratitude, far beyond gratitude being simply a pleasant emotion. There is credible data supporting gratitude practice effects on mood, perceived social support, prosocial behavior, feelings of connectedness, positive affect, improved happiness, reduced depressive symptoms and myriad improvements in well-being, including, but not limited to, emotional exhaustion.

One frequently researched, well-validated gratitude intervention which is easy to implement is known as "3 Good Things (3GTs)."

Step one of 3GT: Write down 3 positive experiences from the last 24 hours (from the mundane to the awe-inspiring);

Step two of 3GT: Briefly reflect on the sources of each good thing (and write this down), by answering one of these questions—Why did the good thing happen? How did others contribute? Or, What does the good thing mean to you?;

Step three of 3GT: For maximum impact, repeat this daily for a minimum of two weeks. Anecdotally, many report even a few times helps, but the research validates effects with a two week or longer practice.

There can be added value with practicing gratitude at bedtime since there is research linking it with improved sleep. Another possibility is to record the daily practice in a journal so that on particularly melancholy or stressed days, one can review days and weeks of "good stuff" for a boost and change of perspective. Families can share good things at the dinner table. Colleagues can end meetings by each sharing a good thing. The applications are endless but the dividends are the same: gratitude practice offsets the negativity bias (a cognitive phenomenon whereby we pay more attention to the negative than the positive), boosts positive emotion, and enhances perceived well-being.

Those looking for evidence-based wellness trainings for their businesses and organizations can contact the Amster Center at Jewish Family Services of Washtenaw County. The training team offers many cutting edge classes emphasizing good science and accessible tools for practice. Those seeking one-on-one support to boost coping skills, cultivate resilience, manage stress and cope with depression or anxiety, can contact JFS' Thrive Counseling Services for expert counseling (conducted remotely with telehealth during the Covid crisis.). ■

JFS launches economic safety net

Joanne Brownstein Jarvi, special to the WJN

Throughout, its history, Jewish Family Services has worked with the most vulnerable in our community, and has a reputation of offering high quality professional help to older adults and immigrants. JFS services include case management, counseling, help for caregivers, English language education, immigration, citizenship, and career assistance, in addition to refugee resettlement, and other services. All JFS programs are offered with the purpose of insuring that everyone has opportunities to be economically and socially self-sufficient and no one falls through the cracks.

Early in 2020, a member of our community, Larry Hauptmann, generously pledged $20,000 a year to JFS for the establishment of a safety net fund. With this fund, and with what we know now as incredible foresight, Larry wanted JFS to help community members with any sudden or unforeseen unfortunate circumstance—to prevent crises from becoming catastrophes.

Now, with the Covid Crisis, former engineers, former consultants, and former small business owners find themselves in need and are coming to JFS for services and for just this kind of safety net. Larry could not have known just how timely and necessary his fund would become.

Those best served by this fund include any Washtenaw county resident who is facing an acute crisis related to housing, health, or other basic needs; for whom the crisis may be imminent (such as facing a lay-off, with limited savings or assets); and/or who may face additional barriers to accessing traditional assistance sources (stigma, ineligibility, cultural barriers, etc.). Those in need may contact JFS for a screening and a case consult appointment to review the request. Recipients of the assistance will be asked to donate to the fund in the future, if able, so others will be able to also benefit.

If you need services, please contact JFS at 734 769 0209 or complete a screening online at https://form.jotform.com/91475743520155.

For information about setting up a fund at JFS to support individuals facing economic crisis, contact development@jfsannarbor.org. To make a contribution online, please visit jfsannarbor.org/donate.

If you are a part of an organization that would be interested in hiring JFS clients or obtaining services for your employees, please contact JFS at 734 769 0209 or email info@jfsannarbor.org ■

HDS superpowers online community learning

Jennifer Rosenberg, special to the WJN

Preparation is everything, but nothing prepared us for this.

By mid-February it was clear that COVID-19 was coming. None of us at Hebrew Day School of Ann Arbor were sure how we would be affected, but we were pretty sure we were going to need to act, and that we would need to act courageously, decisively, and with compassion. We knew this was not something that could be addressed at the last minute—we needed a plan.

We started with early contingency planning—with a list of every possible *what if* we could think of—and we began brainstorming solutions to problems we hoped we would not have to confront. When the CDC asked all Americans to prepare for the potential spread of COVID-19, there were still no confirmed cases in Washtenaw County. Nevertheless, we began sharing important recommendations with our community as to how best to remain healthy, safe, and informed. I received daily (indeed, sometimes hourly) communications from the Washtenaw County Health Department and the Washtenaw Intermediate School District providing me with much needed guidance, resources, and support. It was a tense time, but still the prospect of dramatic change in the rhythm of our lives felt very far away.

With each passing day, however, it seemed more and more likely that the spread of COVID-19 would require schools to refrain from face-to-face instruction, and so we expanded our planning efforts. We scheduled an emergency staff meeting to discuss our contingency plans for learning. We surveyed parents to better understand our community's access to technology (including/especially internet connectivity) and to get a sense of how much adult supervision our students were likely to have. When the University of Michigan announced the suspension of face-to-face classes on March 11, we knew we didn't have much time; and in fact later that day, I shared with our parent body our still-developing plans for a transition to remote instruction. The very next day, Governor Whitmer ordered that all Michigan K-12 public, private, and boarding schools be closed, effective March 16th.

In the days and weeks that followed that announcement (and similar announcements from Governors across the country), something amazing happened. People from all over the world began collaborating to ensure that learning could continue even with school buildings closed and face-to-face instruction prohibited. Learning platforms of every sort were made available at no cost in an effort to ensure that students could access valuable resources and tools as they endeavored to learn from home. Jewish Day Schools from across North America and beyond began working together to craft plans, locate resources, share language, and quell fears. Prizmah, an international organization that provides support to Jewish Day Schools, expertly led the way by offering consistent, meaningful webinars and workshops, curating and sharing materials, connecting leaders and teachers, providing access to experts in every area of need, and generally cheerleading the entire field. My informal group comprising heads of Ann Arbor independent schools became very active as well, serving as a sounding board and source of information.

Hebrew Day School's remote learning program began on Tuesday, March 17, and it is rooted in three core values:

Achrayut (responsibility)
Kol yisrael arevim zeh lazeh

(All of Israel are responsible for one another.)

This phrase reflects Jewish law's orientation toward communal responsibility. At this time, it is our responsibility to do our part to reduce the spread of this virus and to help those in need. We are doing this through vigilant, preventative health practices and social distancing. We also have a responsibility to continue living our lives as best we can in the modified ways this situation requires. We will endeavor to do so with kindness and compassion.

Limmud (learning)
Ye'hi veyt'kha bayit va'ad la'khakhamim

(Let your home be a meeting place for sages.)—Pirkei Avot 1:4.

As a school, our most important job is to educate our students, and we are doing our best to keep them engaged in learning during this crisis. This will be both challenging and exciting for students, parents, and teachers. It is essential that we all remain flexible and open to feedback.

Kehillah (community)

"Community is society with a human face—the place where we know we're not alone." Rabbi Jonathan Sacks

More than ever, we need to offer and feel the support of our community. We will do this in several ways, including offering some all-school virtual celebrations for Kabbalat Shabbat, Havdalah, and Rosh Chodesh. We encourage our families to reach out to HDS teachers and staff and to rely on one another for empathy and support. Social distancing may make some of us feel very alone. It is our job to make one another feel connected.

With these core values as our guideposts, we embraced a mindset of support, patience and flexibility, for it was inevitable, of course, that some HDS families would confront significant challenges. Parents would be forced to manage their own work responsibilities (remote or otherwise) while supervising, assisting, and caring for their children (indeed, so would teachers and administrators). Some children would have more direct supervision and assistance from parents than others. And while the assigned work would prove to be just the right amount for some children, it would be too much or too little for others. We worked hard to communicate to parents that we understand that they are carrying a heavy load and may feel overwhelmed at times, and we provided guidance in the form of suggestions for daily routines, work space planning, and access to our amazing school psychologist, Dr. Beth Pearson. More than anything, we committed to supporting our students not only as learners, but as people—we committed (as always) to tending to their emotional lives every bit as much as their academic ones.

We are a small school. We don't have a lot of people to share the work required to make this transition. But the people we do have are bona fide superheroes. Our teachers' heroic commitment to their students was summed up by an HDS parent in an email sent just before Passover: "I want to take a moment," the parent wrote, "to thank you from the bottom of my heart for all the effort, energy, and love you put into smoothly transitioning our children to remote learning. I am overwhelmed by the gratitude and pride I feel for you all and everything you give to our children every day despite the circumstances.... I am constantly amazed by your passion, dedication, and consistent availability. Whether a hello and smile while on a walk, excitement for receiving a phone call or yet another email, a sweet message by mail or email, you have brought smiles to our family during a difficult time. You are truly my superheroes and I wish you a peaceful break from always 'holding it together.' Thank you."

Sara Goldshlack, HDS teacher and parent of three current HDS students, sounded similar themes: "I keep coming back," she wrote, "to the idea that HDS exists as more than just a place, it exists as a community. We expect that students and families can remain connected to the HDS community after they have aged out of the school, but now we are seeing that people can remain connected from a distance as well. This is a beautiful example of the idea that learning is not about location, but about connection."

At times like this, we are particularly grateful for the strength and togetherness of the entire Ann Arbor Jewish community. We pray for the health and wellbeing of our students, staff, our extended community and the beyond. ■

The Prince of Egypt composer on the musical theater adaptation, his career and his family's Passover tradition

Steve North

(JTA) — The 1998 animated film on Moses and the Exodus story has been turned into a recent musical in London. It's streaming on Hulu. And in the wake of the coronavirus crisis, the original movie's music is getting online love from fans who are being soothed by soundtrack tunes such as "When You Believe," which won an Oscar.

The Prince of Egypt is having another moment in the desert sun.

Stephen Schwartz has won multiple Grammy and Academy Awards. (Nathan Johnson)

"Hearing this amid the Covid-19 virus situation just comforts me," one listener wrote on the song's YouTube page.

"You made me cry from joy; this is what we need to hear right now. Italy thanks you!" another comment read.

"This song fills my heart so deeply in these times, and gives me strength," a young fan said.

The song's prolific composer and lyricist, Stephen Schwartz, was moved by the remarks. He's written music for a range of other blockbusters, from *Wicked* to *Pocahantas*.

"This is the most gratifying thing a writer can hear," he said. "We write to communicate, to share our feelings and philosophies with the world.

"A lot of times you put stuff out there and don't know how it's being received. So if people have found something inspiring or comforting, there's just no greater gift a writer can ask for."

For *The Prince of Egypt* musical, Schwartz over the past five years has written 10 new songs that tell the Passover story. The play was at the beginning of a West End run when the pandemic forced it and all the other shows to close for now. An original cast recording of the songs was released shortly before Passover on Ghostlight Records.

Schwartz, 72, said he's been "very aware of the dramatic implications" of the Exodus saga since early childhood.

Born in New York City, he and his sister were raised on suburban Long Island by their businessman father Stanley, who will turn 100 in June, and their mother Sheila, a teacher who's now 95.

"We always celebrated Passover and continue to with my parents every year," Schwartz said. "When my children Scott and Jessica were young, my father wanted to make the story more interesting for them, so he invented two characters named Charlie and Susie, who were stand-ins for them. They appeared in the Passover story, assisting Moses, and that went on for six or seven years when they were little."

Schwartz has been creating memorable music since his college days. While still in his early 20s, he had two massive hits on Broadway: *Godspell* and *Pippin*, which ran for nearly five years and 2,000 performances.

He worked consistently throughout the 1970s and '80s, creating lyrics and/or music for various productions, including *Rags*, about Jewish immigrants in the "shmatta business" (also known as the garment industry).

By the 1990s, Schwartz was collaborating with Alan Menken on scores for Disney movies such as *Pocahontas*, for which he received two Academy Awards, and *The Hunchback of Notre Dame*.

In 1998, he wrote five songs for *The Prince of Egypt*, the first animated feature produced by Steven Spielberg and Jeffrey Katzenberg's DreamWorks studio.

"I have to say," Schwartz recalled, "when they first approached me about doing an animated feature, I didn't really see it, until Spielberg said the idea he had was to emphasize the relationship between the two [adoptive] brothers [Moses and Rameses, who became Pharaoh]. That really appealed to me, because I like to do stories where real human relationships are caught up in big events."

Schwartz's 1991 musical *Children of Eden* was actually his original interpretation of the book of Genesis. While it didn't run on Broadway, it has become one of the most frequently licensed pieces of theater around the world.

He also wrote the lyrics to the 2012 choral piece "The Chanukah Song – We Are Lights."

"A friend of mine was directing a performance of Christmas songs at the Lincoln Center tree lighting and wanted to do a Hanukkah song as well," he said. "I was very pleased to get an opportunity to contribute a Hanukkah song because I feel there aren't nearly enough of them."

Schwartz's place in the pantheon of legendary Broadway and film composers was well established before the 21st century, but he's perhaps best known for *Wicked*. Some 60 million theater-goers worldwide have seen the clever Broadway musical take on *The Wizard of Oz*, which has grossed $5 billion.

He often hears from fans who tell him the show's song "Defying Gravity" has changed their lives.

"All of us who worked on *Wicked* are astonished by what's happened," Schwartz said. "Obviously we were passionate about the idea and tried to do the best show we possibly could, but for it to have become such a cultural phenomenon was completely beyond our expectations."

Schwartz's parents and grandparents were all born in America, but his Jewish roots date back to the Austro-Hungarian Empire, and many ancestors were from Vienna as well. While working in the Austrian capital, with the help of the Jewish museum there, he found records about relatives from both sides.

Now Schwartz is looking forward to the expected release next year of the film version of *Wicked* and the presumed reopening in London of *The Prince of Egypt*, of which he's quite proud.

"It was a very exciting experience theatrically, extremely imaginative, with athletic choreography," he said. ■

Stephen Schwartz at the piano at age 7. (Courtesy of Schwartz)

Netflix's 'Unorthodox' is Yiddish, feminist and controversial

Lior Zaltzman

This story originally appeared on Kveller.

Back in 2012, when Deborah Feldman's memoir "Unorthodox" came out, several people recommended I read this tale about a young woman leaving the Hasidic Satmar sect.

I didn't follow the advice, but I should have. It's an important and engrossing autobiographical work.

"Unorthodox" has inspired an incredible new Netflix miniseries by the same name. Starring Shira Haas of "Shtisel," this is reverent and beautiful television.

Haas plays Esther "Esty" Shapiro, a woman struggling to find her place in the same Brooklyn Satmar community where Feldman grew up. Like Feldman, who wrote in secret, Esty has a secret passion: music. Like Feldman, her father is incapacitated, her mother has left the community and she is raised in part by her bubbe.

But Esty's story isn't a carbon copy of Feldman's. It's more of an amalgam of the many high-profile tales of those who left ultra-Orthodoxy, such as Shulem Deen, Jericho Vincent and Abby Stein, who has a small role in the show.

Haas brings a powerhouse performance, and Esty's character is powerful and specific. Yet it's a universal tale found in the stories of Hasids who have gone "off the path" — those who feel like a square peg in a round hole in their restrictive and tight-knit communities. In each instance, for every chunk of freedom sought, there is a price — ultimately, the dissolution of the relationship with your family and the only community you've ever known. That is a heavy and constant price to pay.

In the show, which came out last week, Esty keeps searching for her happiness — in clandestine piano lessons, in a marriage that she hopes will bring her freedom (spoiler: it does not), and then by escaping from Brooklyn to Berlin, where her ex-Hasid mother lives. While she finds a new community of musicians in the German capital, and a way to follow her love for music, it's safe to say there is no way to neatly tie this story in a happy-ever-after knot. There is no place in the world that will be a square hole for this square peg. Just a place that perhaps feels a little less painful, a little more right.

Many do find their place and happiness within ultra-Orthodoxy: It offers them faith, community and comforting rituals. But for those who grow to feel out of place, the exit is arduous and incredibly painful and, in some ways, never truly complete. "Unorthodox" portrays this journey with emotional eloquence.

If you are worried that this show contains a two-dimensional portrayal of ultra-Orthodoxy, let me assuage your fears. Sure, unlike "Shtisel," the Israeli show about haredi Jews, this show centers on someone who rejects their religious community. But the portrayal of Orthodoxy is handled with utmost sensitivity and care.

For a start, the show is partly in Yiddish — a novel choice that feels very respectful and very right. Both Haas and her co-star, Amit Rahav, learned the Jewish tongue spoken by the Satmar community for the show. It was a difficult for both actors, entailing hours of lessons from Eli Rosen, the rabbi in the show and himself an ex-Hasid (Rosen and actor Jeff Wilbusch, who is also ex-Satmar, helped make sure every minute detail in the show was accurate, down to the length of the socks.)

It's striking to see a show in which Yiddish is front and center. I found myself admiring the show for its beauty, musicality and warmth. One scene that features a song in Yiddish is breathtaking. And the choice of Yiddish helped engross me in the community being portrayed — a complex one, like all communities, with villains and heroes and everything in between.

Esty's husband, Yanky, played by Rahav, is a particularly strong and complex character. His love and devotion — his desperation for her to remain with him — is heartwrenching.

Yanky offers to love Esty, quirks and all, and at first she is thrilled by the concept. On their wedding day, the exhilaration on Esty's face is intoxicating — you see that she truly believes that in marriage she will find freedom. But it all sours as the couple work to consummate their marriage. Esty feels oppressed by her husband's sexual desire and her physical inability to return it.

The marriage scenes are the most intimate. A journey to the mikvah before the wedding shows Esty dipping in the ritual bath, impatient and giddy with excitement. As a viewer, the scene felt even more shocking than the lovemaking scenes of the two — they entail no nudity but can be stomach-churning because of Esty's discomfort. But intimacy and sacredness are communicated in the show, and nothing feels salacious.

Yanky is distraught when Esty leaves him without saying a word. And he follows her to Berlin — a complex place for the Satmar community. For Esty it's where her mother sought freedom from her community, and where she comes looking for her own. But the Satmar community was started in Europe and re-established itself in New York in the wake of World War II, on the ashes and trauma of the Holocaust. The show really drives home that point — in a way that sometimes feels a bit didactic, but still powerful.

Motherhood is an important part of the show — both the void that Esty's absent mother created as well as Esty's fear that she will not know how to be a mother because of it. It is never addressed in the show, but undergoing the journey to find her own happiness is not only something that Esty does for herself, but for her future children and their well-being. She does not want them to grow up with an unrealized, angry or absent parent, as she did.

"Unorthodox" is a beautiful show, and Esty is a magnificent character. Her harrowing coming-of-age tale is universal, and I feel like many of us, religious and secular, will see ourselves in certain moments of the portrayal.

A show this profoundly human is exactly what we need now, in days where we all feel so lonely and so detached from our communities — and so scared that things will be this way forever. "Unorthodox" reminds us that life is a constant search, that happiness is not always the end goal, and that sometimes you just have to work through some — pardon my French — real tough shit before you come through on the other side. ■

Gabriel Sandler, EA

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These 7 Jewish actresses were ahead of their time

Hannah Steinkopf-Frank

This story originally appeared on Alma.

Both on screen and behind the scenes, Jewish directors, producers and writers are credited with developing the Hollywood system as we know it today. These seven pioneering Jewish actresses defied expectations of their gender and many survived religious persecution, fleeing Europe during World War II. Their films are testaments to their talent and prove the power of cinema as both a realm of escapism and a vehicle to explore some of the world's most pressing issues.

1. Elisabeth Bergner (1897-1986)

The Austrian actress Elisabeth Bergner was nominated for a best actress Oscar in 1935 and even may have helped create the titular character in the film *All About Eve*. Bergner was one of Germany's most renowned theater and film actresses, known for her androgynous, pants-wearing roles (something pretty unheard of at the time).

After moving to London, she helped fellow actors escape Nazi Germany. During a screening of her movie "The Rise of Catherine the Great" in Berlin, Nazis staged a riot as part of their larger campaign to ban Jewish art. Bergner and her husband, director Paul Czinner, soon fled to the U.S., where she starred with Laurence Olivier in "As You Like It" (1936). She returned to Europe after the war, acting in the 1973 film *Der Fußgänger* ("The Pedestrian"), which was nominated for an Academy Award and Golden Globe. A Berlin city park was named for Bergner.

Read more: "Elisabeth Bergner," by Arthur Eloesser

2. Libby Holman (1904-1971)

As an openly bisexual American actress who was charged with murdering her husband (inspiring three films), Libby Holman led a controversial life. Even though it was ruled a suicide, the death of Holman's husband, Zachary Smith Reynolds, tarnished her reputation and coverage of the incident was marred by anti-Semitism. She was also the youngest woman to graduate from the University of Cincinnati and went against social standards by playing shows with African-American musicians. Holman befriended Martin Luther King Jr. and helped pay for his 1959 trip to India to study the teachings of Mahatma Gandhi.

In addition to her involvement in the civil rights movement and taking part in the experimental film "Dreams That Money Can Buy" (1947), Holman is largely remembered as a stage actress. She has been credited as well for popularizing the strapless dress, which was her signature look.

Read more: "Dreams that Money Can Buy: The Tragic Life of Libby Holman," by Jon Bradshaw

3. Ruby Myers (1907-1983)

Ruby Myers, who went by the stage name Sulochana, was an Indian actress of Middle Eastern origin who defied the social norms of her era by starring in early Hindi silent films. During the late 1700s, Jews from Iraq, Syria, and other parts of the Ottoman Empire came to India, establishing the Baghdadi Jewish community. Some of the first women to act in Indian movies came from this Jewish Diaspora.

Myers, who was working as a telephone operator when she was discovered, was hesitant to pursue acting. But she went on to star in films including *Typist Girl* (1926) and *Wildcat of Bombay* (1927), in which she played eight characters. When talkies took over, she learned Hindustani. In the 1930s, Myers opened her own production house, Rubi Pics, and in 1973 was awarded the Dadasaheb Phalke Award, India's highest award for cinema.

Read more, "Voices of the Talking Stars: Women of Indian Cinema and Beyond," edited by Madhuja Mukherjee

(Elisabeth Bergner via United States Library of Congress's Prints and Photographs division; Libby Holman via Confetta/Flickr; Ruby Myers via Bollywoodirect/Medium; Sylvia Sidney via Vintage Everyday; Luise Rainer by Paramount/ Wikimedia Commons; Lillian Roth via Wikimedia Commons; Hedy Llamarr by Silver Screen Collection/Getty Images

4. Sylvia Sidney (1910-1999)

Born to Russian-Jewish immigrants, stage and film actress Sylvia Sidney rose to fame in the 1930s for playing the partner of gangsters. Sidney starred alongside the leading actors of her day, including Humphrey Bogart, Cary Grant and Spencer Tracy. She also was one of the first American actresses to work with Alfred Hitchcock, appearing in *Sabotage* (1936). The character actress also had a strong career in theater and television.

Later in life, Sidney was nominated for an Academy Award for *Summer Wishes, Winter Dreams* (1973). She went on to act in Tim Burton's *Beetlejuice* and *Mars Attacks!,* which was her last movie. On the side, she raised pug dogs for competitive show and wrote two books on needlepoint.

Read more: "Sylvia Sidney — Paid by the Tear," by Scott O'Brien

5. Luise Rainer (1910-2014)

Luise Rainer, who was born in Germany, made history as the first actress to win multiple Academy Awards and to win multiple back to back. Despite a burgeoning career on film and stage in Vienna and Berlin, she moved to Hollywood in the 1930s because of Hitler's rise to power. After only a few years in the U.S., she won her first Oscar for *The Great Ziegfeld* (1936). She played Anna Held, the common-law wife of theater producer Florenz Ziegfeld, in the movie inspired by true events. After winning a second Academy Award for *The Good Earth* (1937), her career at MGM faltered and she later described her Oscars success as a curse. But her contributions have been recognized with stars on both the Hollywood Walk of Fame and the Boulevard der Stars in Berlin.

Read more: "Seen from the Wings: Luise Rainer My Mother, The Journey," by Francesca Knittel-Bowyer

6. Lillian Roth (1910-1980)

Lillian Roth began her career as a child star, making her Broadway debut in *The Inner Man* and going on to star in Paramount Pictures films including the Marx Brothers' *Animal Crackers* (1930). In her personal life, Roth dealt with alcoholism and lacked autonomy in many of her romantic relationships: She married many times. She detailed her tribulations in the 1954 memoir "I'll Cry Tomorrow," which was an international bestseller. While she eventually converted to Catholicism, she said that she could never forget her Jewish heritage and her life was richer because of it. In 1955, "I'll Cry Tomorrow" was made into a movie of the same name and was nominated for four Academy Awards.

Read more: "I'll Cry Tomorrow," by Lillian Roth

7. Hedy Lamarr (1914-2000)

Hedy Lamarr is maybe the only person to both have a star on the Hollywood Walk of Fame and be inducted into the National Inventors Hall of Fame. Lamarr began her career in European cinema, most notably performing nude in the controversial Czech film *Ecstasy* (1933). After leaving Europe, she became a Hollywood star, with her first role in "Algiers" (1938), followed by a slew of MGM films. During World War II, the self-taught inventor worked with George Antheil, an avant-garde composer, to create a radio guidance system that would thwart Axis attempts to jam Allied torpedoes. This frequency-hopping transmission method would prove foundational in the development of Bluetooth and other technology. She was also one of the inspirations for Disney's Snow White and the original Catwoman.

Read more: "Hedy's Folly: The Life and Breakthrough Inventions of Hedy Lamarr, The Most Beautiful Woman in the World," by Richard Rhodes. ■

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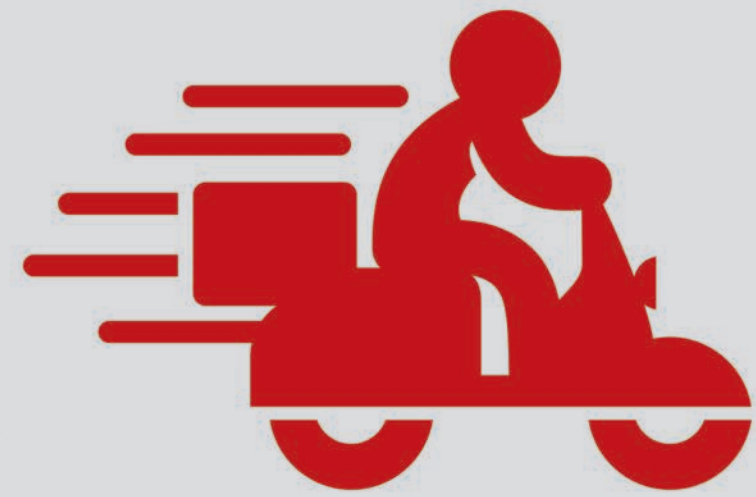

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Native American Jewish justice Raquel Montoya-Lewis tells us how she made history

Emily Burack, This story originally appeared on Kveller.

When Justice Raquel Montoya-Lewis was sworn in to Washington's Supreme Court earlier this month, she became the second Native American person to serve on a state Supreme Court.

"This was never something I really planned on or expected to happen," Montoya-Lewis tells Kveller via phone from her offices in Olympia.

Upon hearing of her appointment by Gov. Jay Inslee, her reaction was "disbelief," she says. You see, Montoya-Lewis never intended to be a lawyer or a judge.

"My intention when I went to law school was to study how institutions impact people," she says. "The law was something that I looked at as being an institution that had incredibly widespread impact. My goal was to be a professor rather than be a lawyer."

Montoya-Lewis was born in Spain in 1968 to a Native American father and an Australian-Jewish mother. Growing up, the importance of education was instilled in her by her parents.

"From both sides of my family, [there is] a very heavy emphasis on the importance of education, which is something that has really been the key to my ability to do what I've done," she says. "To take my education seriously, and to be able to go to college and beyond that has absolutely been foundational to my success.

"I think that [my] story is an unusual story and also a very American story," she explains. "My father grew up in the Pueblo of Isleta in New Mexico, and joined the Air Force as a means of being able to go to college. He never really had a plan of staying in the Air Force long term, but that was what he ended up doing. He loved the military."

Due to her father's career, the family moved around. Some of the stops: Spain, England, Texas and South Carolina. But they always returned to New Mexico to the family's reservation for important times in her life. Her father retired when she was a junior in high school, and they moved to New Mexico permanently. (He passed away about 14 years ago.)

Moving to New Mexico "was an opportunity for me to really connect with my Native community," she says. "Growing up, I had a lot of connection with my culturally Jewish heritage from my mother's side of the family."

Montoya-Lewis sees an overlap of her Jewish and Native identities — namely, persistence and resilience, which is something she hopes to transmit to her own children, ages 14 and 17.

"On both sides of my family, governments, other entities, really sought to wipe us out," she says. "My father really instilled in me the importance of recognizing that I came from people who persisted, people who were lucky enough to survive, and that my existence is dependent upon those people's persistence and resilience. That's something I hope I pass on to my own children. I hope they pass it on to their [children] because that's a very important concept for both the Jewish side of my family and the Native side of my family."

Raquel Montoya Lewis answers questions from the press after Gov. Jay Inslee announced her appointment to the Washington State Supreme Court. (Office of the Governor)

As it happens, there are very few Native American Jewish people.

"I have met maybe three others," Montoya-Lewis says. "So I certainly can't call that number a community. But we do exist, and I think that those communities have a lot in common with respect to those awful histories and those powerful histories of survival."

Her favorite Jewish tradition is displaying the menorah in the window at Hanukkah.

"There's a lot of power in the menorah in the window," she says. "I really felt that strongly this past holiday season. After the horrible events in New York, I really felt it was really important to be visible in that way. I like the idea of having a presence that says that we're still here."

And her favorite Pueblo tradition is at "the essence of what it means to be Native," as she calls it: a feast day.

"On those days, many homes are open to anyone — not just tribal members — who can come in, and sit at what are typically very long tables set up in the biggest room of the house, and take a seat and eat with everyone else. It's been my experience over my life when I've done that, that you are always sitting with people you don't know, and often in houses where you don't know the people who are feeding you," Montoya-Lewis says. "That tradition, to me, is kind of the essence of what it means to be Native: Our homes are open, our hearts are open and we feed people. The spirit of that is something that's very important to me."

Her judicial career began with her own tribe. Montoya-Lewis graduated from the University of Washington School of Law in 1992, then she earned a master's degree in social work. After graduating, however, she quickly started her judicial career.

"I was asked by my own tribe to hear one case, a very complex civil litigation case that the tribal court didn't have a judge with my kind of legal training to hear it," she recalls. "It was really advised by my father, as well as Justice Pamela Minzner, the justice I had clerked for right after law school and before I started practicing law, that I needed more time to be a lawyer before I became a judge. And that was good advice.

"But I didn't take that advice," she adds, laughing. "I chose to do it anyway."

It started out with just one case, then another, and eventually being a tribal judge became a consistent part of Montoya-Lewis' work.

While working as a tribal judge, Montoya-Lewis also taught at the University of New Mexico Law School. She then ended up in Washington as a professor at Western Washington University.

"I, again, didn't really have any intention to continue being a judge," she says. But soon enough, in Washington, she served as a chief judge for the Lummi Nation, the Nooksack Indian Tribe and the Upper Skagit Indian Tribe, as well as an appellate judge for the Nisqually Tribe and the Northwest Intertribal Court System.

It is rare for tribal judges to enter the state and federal court systems. In fact, she says, "It's completely atypical."

According to Montoya-Lewis, there are only a handful of state court judges who are Native Americans, and "maybe one other" who worked for tribes then moved to the state court system. And in the federal court system, Montoya-Lewis named the two other Native people she knows of currently working: Diane Humetewa, a U.S. District Judge who is currently in Arizona, and Anne McKeig, a justice in Minnesota who has Native heritage and is currently on the Minnesota State Supreme Court. (Michael Burrage, a member of the Choctaw nation, served as a federal judge from 1994 to 2001.)

"And then there's me," Montoya-Lewis says.

"When I applied for appointment to Superior Court — which is the trial level in Washington state where we do civil trials and criminal felony trials, among other things — there really was no example that I could see in the country of someone having had a career working for tribes and tribal courts making the leap to the state court side," she says. (Montoya-Lewis served on the Whatcom County Superior Court from 2015 until she started on Washington's Supreme Court in January.) "It was not something I ever expected to happen because I think it really took some courage and vision on the part of Governor Inslee, who made [my] initial appointment to Superior Court, to imagine not only that I could do it, but that the community I was going to work with would recognize I was capable of doing that work."

Montoya-Lewis had no role models when she moved from the tribal court system to the state courts. But now her career is paving the way for others to follow.

"When I've looked for my own role models and people I wanted to model my career after, it certainly took some imagination and some leaps of faith," she says. "I'm hopeful that what I'm doing will be an example, but I also think it's important that I am actually out there actively mentoring people who are interested in this path, who think that there is not a way for them."

Montoya-Lewis is acutely aware of the struggles facing many Native Americans in the judicial system. While Native judges are rare, Native Americans are "disproportionately represented on every level of the criminal justice system," she says. In her new role, she is continuing her commitment to justice for all.

"Before you called, I was downstairs by the Supreme Court courtroom, and there was a classroom of third- or fourth-graders, getting a lesson on the way the court system works," Montoya-Lewis says. "It gives me hope that those kids will see themselves as having any courthouse in their own communities as being a place where they belong. What gives me hope is that there are many doors that are opening that have been closed." ■

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Eli Savit, candidate for Washtenaw County prosecutor, on panel discussing justice reform amid COVID-19 dangers

Dave Greenwald, reprinted with permission from The Davis Vanguard

Can the end result of the global pandemic threat of COVID-19 be a fairer and more equitable justice system? That's what prosecution candidates from across the country—Janos Marton from Manhattan, Melba Pearson from Miami-Dade, and Eli Savit from Michigan talked about in a panel discussion hosted by Dasheika Ruffin, a former Senior Advisor to Warren for President.

"The coronavirus crisis has shone a light on a lot of the inequities in our society and a lot of the things that we are doing wrong," Eli Savit, the candidate for the Washtenaw County Prosecutor, which includes Ann Arbor, Michigan, explained. "I think we need to learn from this crisis."

"It is beyond the pale right now to arrest someone into a jail," he said, "which is a petri dish for the virus, and to hold them for a small, low level, quality-of-life offense. A crime for which they don't really pose a threat to the community."

He suggested instead doing citations and appearance tickets for these lower level offenses.

"I'm hopeful that if any good can come out of this crisis, it's that we can learn from this, we can recognize that what we've been told about what public safety demands for so many years is just not true," he said. "We can start to build a fairer and more equitable justice system."

One of the big problems is that putting people into custody exposes them to the virus. Rikers Island, for instance, has seven times more cases per capita than even the city and state of New York, which is leading the nation in infections.

Dasheika Ruffin said, "If the pandemic continues at this pace, the entire local population in jails will be infected in a matter of weeks."

Across the country, a key debate is who needs to be released from jails and prisons.

Janos Marton said, "We are just trying to implement what has been common sense for a long time."

He pointed out that Rikers Island has been an "historically awful penal colony" just outside of the city on the water, hosting as many as 23,000 people a day in the early 1990s. The Close Rikers campaign began in 2016. It is now on a path towards closure.

"For people to understand how hard it is to contain a virus in a jail," he said, "Rikers Island is like a cruise ship boarding more passengers recklessly every single day."

People are usually in jail for short amounts of time which, he said, "means you have 500 people coming onto Rikers every single day." Anyone with health or medical experience saw this as a crisis.

While some of these people have committed violent and dangerous crimes, there are a lot of people with either low level offenses, mental health problems or some who have committed a technical violation of parole or probation.

For technical violations, these are not new crimes, but a violation of rules and terms of parole.

"In New York that means you can end up on Rikers Island," Mr. Marton explained. Many of these now have no resource to get off Rikers.

Melba Pearson said, "We're facing similar challenges here in Miami." She said that on any given day about 4000 people are in county jail, 3000 of those are there for presentencing, "they are waiting for their cases to go to trial or take a plea."

She said, "A majority of the people are there for non-violent offenses or violations of probation."

She said that many of them have symptoms of the virus but are lying in open areas—coughing and hacking, still spreading the virus.

Eli Savit noted he is in a "jurisdiction that has done it well—at least with regards to jail."

He said, "Our governor—and I give her all the credit in the world—took swift action and she invoked what's called the jail overcrowding act," which gave sheriff and local jurisdictions "authority to release people from jail." In Washtenaw County, they moved swiftly, and "our jail is currently at under half capacity." He said, "If you doubt that this works, look at Washtenaw County because we have yet to have a single confirmed case of coronavirus in our jail despite the fact that Michigan is one of the states hardest hit. This works, it saves lives," he said.

Eli Savit added that they need to listen to the public health experts, who have recommended that we decarcerate our prisons.

What they are telling us right now, he said: "It is imperative that we decarcerate our prisons."

He noted that in Michigan—unlike in the jail system, which he gave credit for dealing with the issue well—the virus is spreading rapidly.

"We need to focus on thinning the prison population as much as possible to allow for adequate social distance to happen," he said. "That means we release people who do not pose an imminent threat to the community. We need to release the most vulnerable people in our prisons," he said. Elderly prisoners and those who are frail and sick. "Also people who are nearing the end of their sentences. You cannot make the case that you are more dangerous now than you would be in six weeks," he said, but they could get the virus, die, or take up valuable resources in that time.

Savi agreed that "you shouldn't empty out all of the prisons, 100 percent, there are people in prison who pose an imminent threat to people in society." But, he said, "there are a lot of people in prison who don't pose a threat."

He noted that people in prison for parole violations—"that's not a public safety threat right now."

He argued that if they can "check the spread behind bars" it "keeps all of us safer" and that "decarcerating our prisons will stop the spread."

Janos Marton added that "it raises fundamental questions about what's broken about our current criminal justice system that a lot people… are reluctant to admit. What is the public safety reason to keep someone who is 70 years old in prison?" he said, noting a lot of studies that people's public safety risk goes down significantly when they hit 40 years old.

"There are 170 clemency requests, sitting on the [New York] governor's desk, who have done at least 30 years of prison time," he said. "There is no public safety argument for 113 or 114 to be kept behind bars."

The point was raised that there is a national movement to release nonviolent offenders, but the violent offenders are often left out of that discussion.

Melba Pearson said the tough part of being a prosecutor is making sure you balance the safety of the community and being just and equitable in how the law is applied. The problem you get is one person gets probation for a serious offense, like the guy at Stanford, but people of color in similar positions end up with 15-year sentences. That inequity is a problem. She argued on the one hand we need to hold people accountable for their actions, but, at the same time, accountability needs to be equitable with these options and not give "people with a certain complexion or a certain wealth base a lighter sentence and then giving a hammer to people who are poor. We need a middle ground… so everyone is treated fairly."

Eli Savit argued that the criminal justice system is "arbitrary" and that it is "impervious to study or research or any sort of introspection about whether what we are doing is actually working."

He said, "We do things in the criminal justice system without any sort of data or theory to back it up. Jail and prison is not rehabilitative," he said. "It serves the function of separating someone who is a danger to society from the community—there's a place for that for some offenses."

He noted that "people age out of crime." He noted about elderly prisoners, that "we know that they're not likely to offend again. That's true regardless of what their initial offense was."

Even among juveniles, "we know that they're fundamentally not the same person when they are 16 years old as they are at age 32."

He said, "We are holding people for really lengthy sentences that don't need to be there." He noted also that that is costing us a lot of money. ■

Spring has sprung

Lonnie Sussman, special to the WJN

As I write this column, we are still under quarantine, most businesses are closed, there is very little noise from traffic, and we are still learning how to deal with this new "normal." Maybe by the time you read the Washtenaw Jewish News issue for May 2020 our lives will look a bit more like they did in May of 2019, but maybe not. So why write a food column? Maybe we are still eating leftovers from Pesach or more cans from our pantries or packages from the back of the freezer. But we still need to eat and to enjoy the blessings of friends and family whether or not we are seeing them in person. So, I dedicate this column to the hope that we will have opportunities to break bread together sooner rather than later.

Lonnie Sussman

May is also be the month we celebrate Shavuot, Z'man Matan Toratenu, the Time of the Giving of the Torah. We celebrate our traditions, our heritage and the sense of hope for the future that our holidays bring. This is usually a time of dairy meals celebrating the new life of springtime. Our food can be simple, vegetables, fruit and cheese. Simple salads, pasta dishes, blintzes and cheesecakes are usually served. It's also the time in Michigan where the trees are in bloom and the annuals are growing. It might be fun to try to forage some of the plants and turn them into holiday meals. I've included three foraging recipes that are really simple and a couple of Israeli Shavuot recipes that are a bit lighter than kugels and blintzes.

Nettles

Maybe you have walked in the woods or a field and brushed into a plant that stung your hand? It is called "Stinging Nettles" but it is actually edible, highly nutritious and tasty. Here are two recipes using this plant. It combines a walk outside and a meal. All you need is a pair of gardening gloves, a bag and a knife or scissors. When you find the plant cut off the top leaves that sting but are tender, about 4 inches or so. Collect several cups of them or even more if you want to try a few recipes. You can rinse them at home in a bowl of water with a bit of vinegar and then drain and let dry. The next step will be blanching them in a pot of water for just a few minutes. They will then no longer be stinging nettles, just a pot of greens. Think of them as spinach on steroids and use them in any recipe that calls for spinach.

Sauteed Nettles

simple and tasty

Use your drained, blanched nettles and saute in a pan with your choice of fat (olive oil, butter, coconut oil) and stir for a few minutes. Add salt or a few pinches of chili pepper. Serve immediately.

Nettle Souffle

(from a blog "Eatwell 101")

Start with 3 large handfuls of nettles that you then clean and blanch and chop.

Use a frying pan and make a roux with 3 tablespoon of butter and 3 tablespoons of flour. When they are blended add about 1-1/2 cups milk. Season with salt, pepper, a dash of nutmeg and stir until the mixture thickens. Add your choice of grated cheese, about ½ cup. Separate 4 eggs and beat the whites until they are stiff. Mix the yolks separately. Gently combine the nettles with the yolks and the cheese and then carefully mix in the whites. Grease and flour a souffle casserole or pan and add the mixture. Bake at 390 degrees for about 20 minutes.

Dandelion Fritters

(from the blog "Red & Honey")

You all know what dandelions look like, but did you know they are edible and incredibly high in minerals and vitamins. Pick your dandelions from a lawn that you know has not been sprayed with chemicals.

- 1 cup of fresh dandelion flower heads (without the leafy bracket will be less bitter but you can leave them on as well)
- 1 cup of whatever kind of flour you like. You can use a mixture with cornmeal and flour as well for more crispness
- 1 cup of milk, any kind
- 1 egg
- 1 tsp baking powder
- Lots of heat tolerant oil (including coconut oil or canola but not olive oil)
- Salt to taste and/or herb mixtures like rosemary or Italian mixes)
- Or…sweet mixture of 2 tablespoons sugar or honey,1 tsp. vanilla, ½ tsp. cinnamon and maybe some sugar to roll the hot fritters in.

Whisk all the ingredients together except the dandelion flowers. Heat the oil and then dip the flowers in the fritter mix and fry flower side down. Flip and fry a bit more. Drain on a towel and serve hot.

Cheese Beiguele

(*Food of Israel Today*, Joan Nathan)

serves 12

And for Shavuot, make your favorite kugel, spinach pie, blintz recipe or try this recipe for a change. It is originally from Argentina and it came to Israel in the 1970's.

Dough

- 1-1/2 cups plus 1 tsp. all- purpose flour
- 7 TBS. butter at room temperature
- ½ tsp. salt
- ½ cup boiling water
- ½ tsp. white vinegar

In a food processor fitted with steel blade, process the flour and butter until smooth. Add the salt, boiling water and vinegar and process until the dough forms. Divide the dough into 3 balls, cover with plastic wrap and refrigerate for 2 hours.

Filling

- 1 large egg
- 1-1/2 pounds farmer cheese (or ricotta or feta, or a mix)
- 1-TBS sugar
- 5 leaves (the green part) of scallions, chopped (about ¼ cup)

Preheat oven to 325 degrees and grease a baking sheet or spray with non-sick spray. Beat the egg well in a mixing bowl and add the rest of the filling ingredients. Mix very well. Roll out each ball on a lightly floured surface into a rectangle about 10 by 12 inches. Spread about 1/3 of the filling in a 3-inch strip lengthwise down the center of the dough. Fold the rectangle lengthwise over the filling and roll up jelly-roll style and pinch the edges together firmly. Use a little water to seal the ends completely. Place the rolls seam side down on the baking sheet and bake for about 1-1/4 hours, until they are golden in color. Cut with a serrated knife when they have cooled a little bit.

Roasted Pepper Pashtida

(*Foods of Israel Today*, Joan Nathan, originally from a cookbook *100 Pashtidot Shel Nira Rousso/100 Casserole Dishes* by Nira Rousso).

If anyone wants to buy me a present, look for the Rousso cookbook. It's in Hebrew but I can still use it. A "pashtida" is a Hebrew word that came from a Polish word that means a one pot dish that may be layered. During our year in Israel we learned how to make many of these dishes. This one will serve 8-10 people.

- 10 bell peppers, red, green and yellow
- 1 tsp. salt
- Pepper to taste
- 6 ounces Swiss cheese, sliced (or your preference)
- 3 TBS unsalted butter
- 3 TBS all -purpose flour
- 1 cup milk
- 2 large eggs, lightly beaten

Roast the peppers and let them cool. This can be done the night before you want to make this. Let them sit and dry out so you can remove the skins easily. Squeeze out any excess water but letting them dry overnight in the oven should help remove the liquid. Try and keep the peppers in one or two large pieces.

Lay half the peppers open, insides up, in the bottom of a 9 -inch glass pie dish. You can arrange them colorfully and even overlap them, so they fit. Sprinkle them with the salt and pepper. Layer the cheese slices over the peppers in the pie plate. Set aside while you make a roux and preheat the oven to 350. In a small frying pan, stir in the butter and then the flour and cook for several minutes until the mixture starts to color. Slowly add the milk and stir until heated. Remove ½ a cup and cool slightly and then mix with the lightly beaten eggs. Gradually return the milk and egg back to the roux and stir constantly until it is thick and smooth. Season with more salt and pepper to taste and then spoon this sauce over the cheese in the pie plate. Then add the rest of the peppers over the top, overlapping to enclose completely. Bake in the oven for about 40 minutes. Cool slightly and drain off any excess fluid. To serve, place a serving platter over the top and carefully flip the pie plate over on the platter. Serve warm, sliced into wedges. ■

The persistence of love

A review of *The World That We Knew* by Alice Hoffman *(372 pp. Simon & Schuster 9/24/19)*

By Sabena Stark

Alice Hoffman said she didn't want to write about the Holocaust. A fan at one of her readings once asked her to write the story of the hidden child survivors in France, a chapter from this woman's own childhood. But Hoffman said no. She didn't believe she could rightly represent that time in history.

It was many years later that the author changed her mind. *The World That We Knew* is one of the recent additions to the growing family of Jewish literature that employs "magical realism." The novel is historical fiction imbedded with kabalistic mysticism and the earthy tropes of Jewish folktales. To readers of the history of the Nazi genocide, this style can be somewhat strange and could almost seem a blasphemy of the memory of those who perished. Indeed, few prayers were answered and no magical protective forces arose for the communities who were erased nor for those people who endured and survived.

And yet the book's otherworldliness provides the reader with a sense of hope, even as the inevitable tragedy unfolds. We are compelled by Hoffman's richly visceral writing to follow her light through the tunnel of darkness. And with this light we begin to imagine that perhaps these characters, who we come to love, will prevail.

The book opens in 1941 when, "In Berlin evil came to them slowly and then all at once." In this maelstrom, Hanni Kohn, a desperate Jewish mother, becomes trapped in the increasingly hopeless machinery of the Nazi destruction. Not able to save herself or her infirm elderly mother, Hanni brings all of her resources to saving her beloved 12-year-old daughter Lea. She seeks the help of the town's most knowledgeable rabbi, a scholar who has secret knowledge which could be employed for mystical purposes. But it is the teenager Ettie, the resourceful and learned daughter who, together with Hanni and Lea, form and breathe life into a golem, a soulless but powerful entity formed solely to protect Lea and bring her to the relative safety of Paris and beyond.

For Hoffman to draw upon the legends of the golem makes perfect sense. In this case, the creature made of mud is given the name Ava. Her appellation is a diminished form of Chava, mother of humankind in the book of Genesis. Ava offers Lea the transcendent protection that Lea's own mother is powerless to provide. But, the reader is told, Ava's protection is an act of obedience to her creator, not as an offering of maternal love. And yet, even this supernatural monster evolves profoundly in emotional complexity along with the other characters in this tale.

Hoffman began researching and writing this book in 2016, during a moment in history when she saw the re-eruption and re-animation of racism and anti-Semitism. She felt compelled to tell the story of how hate can become malignant and destructive in a society. She remembered her reader's request from years before and decided that her story would be the perfect vessel for exploring these themes.

In one passage that mirrors the hateful anti-immigrant rhetoric that blossomed during the 2016 election, the author describes how Nazi-dominated German media fostered the dehumanization of the Jewish community.

> "She had seen children and their mothers standing in the snow, begging for food, while the newspapers printed captions beneath photographs of Jewish businessmen and lawyers and professors. Here are the animals. Do you know this Beast? That was how evil spoke. It made its own corrupt sense; it swore that the good were evil, and that evil had come to save mankind. It brought up ancient fears and scattered them on the street like pearls. To fight what was wicked, magic and faith were needed. This was what one must turn to when there was no other option."

Hoffman went to France to interview adults who were among the hidden Jewish children sequestered in secret schools and sanctuaries. She met with Father Patrick Desbois, the French priest and founder of Yahad In-Unum, who works tirelessly to uncover mass killing sites throughout Europe. She traveled and spoke with Holocaust survivors from many cities and towns across the European continent. Throughout her travels, she hoped to learn from survivors and witnesses how they maintained the strength to go on living in the face of such overwhelming loss in a world dominated by immorality and brutal bigotry. The World That We Knew is Hoffman's love letter to the survivors, the fighters, to those who did and didn't make it, to the Jews of Europe and their non-Jewish helpers. And most of all, it is a brilliant tribute to the persistence of love in all of its many forms. ■

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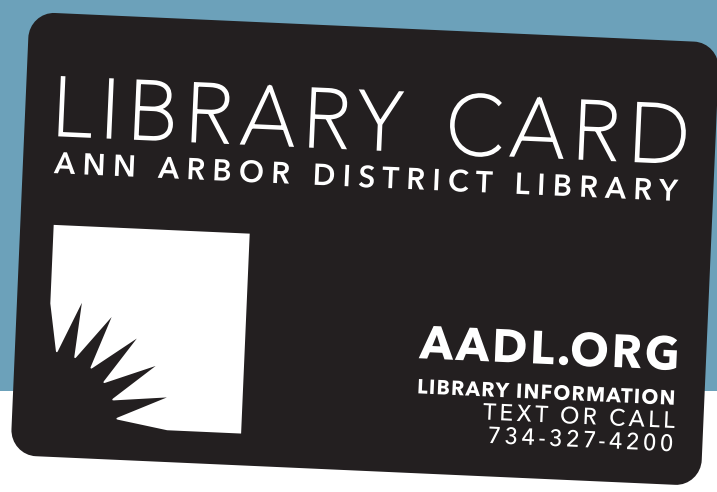

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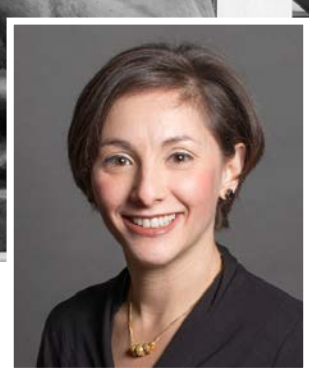

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Mazel Tov to Adina Schoem, Joseph Vainner, and Noa on the birth of their daughter and sister, Talia Johanna, on March 23, 2020; also niece of Shana Schoem and Garrett Schumann and granddaughter of Karyn and **David Schoem**.

Best wishes to the Washtenaw Jewish News

Keep publishing!

Thank you to the Temple Beth Emeth clergy and staff for keeping our community connected and engaged.

Jim and Trina Fuller

Announcing with delight the engagement of Greg Shill and Jaime Braverman. Greg is the son of Karen Shill (Henry Beitz) and Merton (Linda) Shill.

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Who's a stranger?

Rabbi Robert Levy, special to the WJN

A few years ago, I cycled across the American south. Each week I rode my bike alone over four days and arrived on Thursday afternoon in a town with a small Jewish community to visit for Shabbat. The Shabbat days were intensely Jewish. I led services in a suit I carried in a pannier, gave the same sermon many times and worked with the synagogue youth and adult members.

Rabbi Robert Levy

And the four days between being the rabbi were as intensely American as the three days had been Jewish: BBQ and donuts. And I would meet the most delicious people on the road and in the parks where I camped.

While I prepared for the journey, my Ann Arbor congregation expressed real concern for my safety. They implied that rough, unkind, and even dangerous people lived in the American south. Sometimes they did more than imply.

One evening proved them wrong. I entered a camp grounds that gave me and my bicycle a place to set up my tent and permission to share electricity with an older couple in a camper. After I ate my dinner of cold soup straight from the can, the people with the RV began to carry over, one after another, deep fried plates from their dinner. Finally, they invited me to come over to the RV for coffee and deep fried cookies. Just amazing.

And when they learned what I was doing and who I was, these folk opened their hearts to their very temporary rabbi. Life is struggle and joy and love no matter who you are or where you are from.

The next morning was cold, so I bulked up with every sweater I owned. As I was struggling to walk the bike out of camp, a large young man with a crew cut and tattoos asked me what I was doing. He was the essence of what I was supposed to fear on this journey. With the comfort I had felt the night before, I told him exactly who I was and what I was doing. "Can I take your picture?" he asked. "Will you send me a copy?" I replied.

Just about the time I stopped for breakfast, about 30 kilometers into the day, I received an email from Butch with the picture. He wrote that our meeting was a gift. The feeling was mutual.

When our present situation ends, we will reconnect with friends and family. I want to go outside. And, I also want to meet strangers and learn their stories and share mine. ■

Bob Levy is the Emeritus Rabbi of TBE and the rabbi of Shir Hadash, Florence, Italy. He lives in Washington, DC.

Why shmita?

Rabbi Jared Anstandig, special to the WJN

This fall the Land of Israel goes on Sabbatical. The Torah describes in Parashat Emor (which we read this month) that every seven years, "The land shall have a sabbath of complete rest, a sabbath of the Lord: you shall not sow your field or prune your vineyard. You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land." (Leviticus 25:4-5). From Rosh Hashana to Rosh Hashana, the land of Israel lies uncultivated, no planting and no harvesting. In Hebrew, this is called *shmita* (from the Hebrew root Sh.M.T. which means "to let go" or "release").

Rabi Anstandig-jared

What's the point of this *mitzva*? What value is behind the notion of refusing to work the land for an entire year? Is it an ancient form of crop rotation, or is there something deeper happening?

The Talmud in Tractate Sanhedrin 39a imagines the following dialogue between God and the People of Israel regarding this *mitzva*: "Said the Holy One, Blessed be He to Israel 'You shall seed the land for six years and release it on the seventh in order that you know that the land is Mine.'" The purpose of the *shmita* year is to force the Jewish people to see that the land is not really theirs. There is a joke about a scientist endeavoring to demonstrate that God does not exist: he takes dirt, mixes it with various chemicals, give it an electric shock and–lo and behold–it spontaneously produces a living organism. At the instant that the scientist is gloating about proving the true origin of life, God calls out, "Nope! You have to get your own dirt!" As this joke highlights, everything that we have is not really ours. It is simply on loan to us. *Shmita* reminds us of this fact.

And, the lessons of *shmita* go even further. The crops that remain in the fields during *shmita* do not remain there, but instead become ownerless. The Torah highlights (in Leviticus 25:6-7) that the most impoverished members of society, the servants and foreigners, have access to these crops. Not only is *shmita* beneficial for the poor, it is meaningful for the land owner as well. Rabbi Samson Raphael Hirsch (19th century, Germany) elaborates on the important impression it creates. Rabbi Hirsch writes (on Exodus 23:10-11):

By doing so the people acknowledge that they are strangers and sojourners on their own land, dwelling on it only by the grace of the Owner. Then the arrogance that causes people to become callous and harsh in dealing with the unpropertied, melts away, yielding place to love and kindness toward the stranger and the poor.

As Rabbi Hirsch highlights, when people believe that everything they have is hard earned by them alone, then they may become greedy and selfish. In our society we have come to accept the notion that what is mine is mine and what is yours is yours. However, as the Sages teach in Pirkei Avot (5:10) such was the attitude of the wicked people of Sodom. The laws of *shmita* teach us that what is mine is not really mine; it is a gift from God. I therefore have a responsibility to use these gifts in a manner consistent with God's will.

In Ann Arbor, we are unable to put the laws of *shmita* into practice. Nonetheless, we can apply their values. We can humbly acknowledge that we are not the masters of our world. And, we can realize that the gifts we enjoy are not only for us, but for others as well. May we always be able to use these blessings that we have received to help others. ■

Rabbi Anstandig serves the Ann Arbor Orthodox Minyan

Reading from the Torah on Yom Kippur

By Janet Kelman

Torah reading is not a skill in my toolbox, but when an opportunity presented itself last Yom Kippur, I grabbed it. I had joined the Ann Arbor Reconstructionist Congregation (AARC) the previous winter. Rabbi Ora Nitkin-Kaner is marvelous. In addition, I had many friends in the congregation, so it felt like a good choice.

Late last summer, Deb Kraus, AARC's Torah wrangler, said she needed one more person for an aliyah (Torah portion) on Yom Kippur. I volunteered, even though I can't carry a tune and was not familiar with the special cantillation for the High Holidays. I had to find a very good recording that I could mimic.

Searching the internet, I discovered a website posted by Rabbi Amy Joy Small. Every aliyah was chanted clearly in her lovely voice. But her pitch was too high for me. When I tried to follow her, I squeaked. Dave, my husband, found Audacity, a program that allows you to change the pitch without altering the tempo. He lowered Rabbi Amy's voice to match my own. Then, for several weeks, he patiently listened to me practice the aliyah until he knew it as well as I did.

On Yom Kippur, October 9, 2019, I was very nervous, as though I were thirteen and celebrating my bat mitzvah. The text of the fifth aliyah, during the morning service, prescribes that on the tenth day of the seventh month we must afflict ourselves and abstain from work. At the fifth aliyah, I went up to the table where the Torah was laid out, said the blessings, and began to read. As I read, I experienced a sensation of being lifted up, above the table. I continued to read, thinking No! Stay here! You can't leave! You have to finish! Somehow, I did finish reading. The words swam before my eyes so that the gabbai had to point to the end of my aliyah three times before I could touch it with my tzitzit (corners of the prayer shawl). Afterwards, my friend asked me how it felt to use the yad (pointer). I had no memory of using the yad.

AARC member Keith Kurz leads a workshop on caring for the congregation's Torah

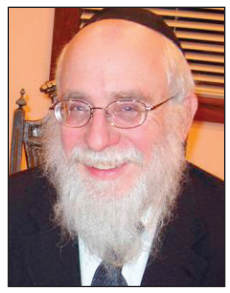
The experience of reading the Torah in front of the congregation gave me the confidence to stretch myself in participating in Jewish ritual life at the AARC. As Pesach approaches, I prepared to read from the Torah on Shabbat, April 11. But this time, with each of us sheltered at home due to COVID-19, I will participate via Zoom, another first for me. ■

For more information about the Ann Arbor Reconstructionist Congregation, please visit https://aarecon.org/

Serving God in this world: Abraham vs. Rabbi Akivah

Rabbi Aharon Goldstein, special to the WJN

The first Shabbat of May, on May 2, we will be reading the Torah portion of Acharei. In the beginning of the reading the Torah mentions the sin of Nadav and Avihu. These were two of the sons of Aharon who passed away at a young age. They passed away because they got too close to God which caused them to expire. According to the interpretations of the Rabbis, even though they committed a mortal sin by crossing a boundary and getting too close to God's presence, nevertheless they were righteous and holy people. To the extent that when Moses was consoling Aharon on the loss of their passing, he said, "Now we see that your sons were greater than me and greater than you." So if they were so great and righteous what was their sin? Their sin was that they got closer to holiness than they were supposed to. They got so close that their souls just left their bodies and they passed on. By doing that, they went against God's will. His will is that our souls should remain in this world, in a body, working with the body through the study of Torah and performing mitzvos. Their sin was that they didn't think about that–they were thinking about themselves not about their mission on earth, they just wanted to be close to God.



Rabbi Aharon Goldstein

This type of self-sacrifice that the sons of Aharon did is not the type of self-sacrifice that a Jew is required to do, even though this was a form of self-sacrifice to God. They wanted to become extremely close to God. If the act stops the soul from its proper role in this world and in their lives, then it is considered by God as a sin. One has to be careful not to do such an act of self-sacrifice that it will interrupt their service to God here in this world.

The Talmud, in Chagigah, tells us a story about four rabbis that entered into an "orchard" in order to explore and experience the greatness of God. Three of them did not survive the experience. Ben Azzai said that he had a great experience but he passed away. Rabbi Akivah was the fourth one who survived. It is said about him that he entered into the "orchard" in peace and he left in peace. He survived and was whole afterwards. Entering into the "orchard" was a test to attempt to reach very high levels of holiness. They wanted to study the esoteric, mystical aspects of the Torah. Through this, they wanted to become much closer to God, and have a very strong bond with Him. The experience that Ben Azzai had that caused him to pass on was similar to the experience that Nadav and Avihu, the sons of Aharon, had. They all had a sincere desire to get closer to God, but they went too close and their souls left their bodies and ended their missions in this world. Because they had such a strong thirst for the holiness of God they crossed the boundaries and went too far–to the extent that they passed on. However, as we mentioned, only one of the four rabbis survived– that was Rabbi Akivah who entered in peace and left in peace. The question is when you say he entered in peace which means to say his soul was in his body and he was a regular, normal person. If so, the other three rabbis also entered into the "orchard" with their soul intact–in peace as it were–just like Rabbi Akivah. The differences between them seems to be upon their leaving the "orchard." But in reality, we see that only of Rabbi Akivah is it written that he entered in peace. That's why he went out with peace.

This means that when he went into the "orchard" his concentration and intent was that he was doing this because he wanted to do God's will. God's will is that one should get closer to Him but not so close as to pass away from being too close. As long as he got close enough to be considered close to God without getting too close, without crossing the forbidden boundaries that would cause the soul to leave the body, he could experience the maximum allowable closeness to God and still remain "at peace" to take that experience of closeness to God and bring it into his service in this world.

Now we come to an even higher level with Rabbi Akivah. This is related to our Father Abraham's service to God. Despite, as mentioned above, Rabbi Akivah's knowledge and respect for God's boundaries of closeness, Rabbi Akivah always longed for an opportunity from God to give up his life. Not for his own desires, but only to fulfill God's desire for him to do so. As he told his students at the end of his life, when the Romans were killing him, just before his soul left his body, that for his whole life he wanted this opportunity to give up his life for God.

However, when it comes to Abraham, he did not seek to have this type of experience. He didn't think about the great merits that are accrued from doing this or that, he only thought about God. His mission was that people around the world should know about the One God. If in the course of this mission he would be called upon to give up his life–he was willing to do so. But this would be only if he had to do so. But his prime interest was to do God's will and to spread the news of the One God throughout the world. He wasn't one to say that he would desire to have the opportunity from God to give up his life for holiness. He didn't think of his own wants, he only thought about the mission he was to accomplish.

The way of our Father Abraham is the way we should emulate–not to serve God in a way that emphasizes what we get from it, the honors, merits, etc., but rather to serve God in a way that we do everything for His purposes–in all of our ways doing what He wants–not what we want out of the relationship. Taking this approach makes certain that we "go in in peace" and "come out in peace". This is a complete service to God.

So, to briefly recap the differences between Rabbi Akivah and Abraham: Rabbi Akivah also wanted only to do God's will but he wished that God would grant him the great merit to give up his life for God. The assumption is that God would provide the opportunity and situation if He wanted Rabbi Akivah to give up his life. And, in the end, Rabbi Akivah got his wish.

Abraham had a different approach. His was that he only wanted to do God's will, whatever it was. He never felt like he wanted or needed anything for himself except the honor of doing whatever God told him. He was interested in spreading the word of the One God and would do whatever it takes to fulfill God's will. If it takes giving up one's life, so be it! As long as it was God's will. He would prefer to go on living in this world in order to keep fulfilling his mission of sharing the good news of the One God. ■

Rabbi Goldstein serves Chabad Ann Arbor

Chabad spring class: explore biblical secrets

Efrayim Mintz, special to the WJN

Beginning Wednesday, May 13 at 9:30 a.m., and 7:30 p.m., Chabad Ann Arbor will be offering a new six-session course from the Rohr Jewish Learning Institute (JLI), titled "Secrets of the Bible: Iconic Stories, Mystical Meanings, and Their Lessons for Life."

"People tend to read biblical stories as they do primitive mythology," says Rabbi Aharon Goldstein of Chabad House, the local JLI Instructor in Ann Arbor. This course presents a whole new way of reading these stories.

The course will look at the stories of Adam and Eve and the Tree of Knowledge, Noah and the great flood, the lifelong feud between Jacob and Esau, Joseph's multicolored coat, the golden calf, and Korah's rebellion. For each of these stories, this course seeks to answer the questions: What is the deeper meaning behind the story? How does it shape the Jewish worldview? What wisdom does it hold for us today?

Throughout its six sessions, "Secrets of the Bible" explores major life themes, including human subjectivity and bias, the underpinnings of relationships, negotiating spiritual growth with practical impact, why inspiration is fleeting and how to make it last, understanding equality and privilege,

and navigating parallel spiritual and material life paths.

"'Secrets of the Bible' presents wonderful ancient biblical stories in fresh and modern ways that deal with universal human dilemmas," explained Dr. Erica Brown, director of the Mayberg Center for Jewish Education and Leadership at George Washington University. "The wisdom it shares should not remain a secret."

"'Secrets of the Bible' brings to an intelligent lay readership texts so formative to so many cultures worldwide that they cannot be ignored even by cultures looking on from without," commented Dr. Joel Rosenberg, a professor of biblical literature at Tufts University. "By embracing post-biblical Jewish tradition, the course recognizes an interpretative process that begins with the Bible itself (interpreting its own past) and goes on to awaken the interpretive impulse in later readers exploring the experience of their own era."

Like all JLI programs, this course is designed to appeal to people at all levels of knowledge, including those without any prior experience or background in Jewish learning. All JLI courses are open to the public, and attendees need not be affiliated with a particular synagogue, temple, or other house of worship.

Interested students may call 734-995-3276 x 2 or visit www.myJLI.com for registration and for other course-related information.

JLI, the adult education branch of Chabad-Lubavitch, offers programs in more than 800 locations in the U.S. and in numerous foreign countries, including Argentina, Australia, Belarus, Belgium, Brazil, Canada, Colombia, Denmark, Estonia, France, Finland, Georgia, Germany, Greece, Guatemala, India, Israel, Italy, Japan, Kazakhstan, the Netherlands, Panama, Russia, South Africa, Sweden, Switzerland, Turkey, Ukraine, the United Kingdom, Uruguay, and Venezuela. More than 400,000 students have attended JLI classes since the organization was founded in 1998. ■

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Viral: *Antisemitism in Four Mutations*

Dina White, special to the WJN

Mass murders, vandalism, social media abuse, propaganda, assault—by virtually every yardstick, antisemitism in the United States and Europe is rising and worsening in ways not seen since the 1930s. Like a virus, it mutates and evolves across cultures, borders and ideologies, making it all but impossible to stop. Filmmaker Andrew Goldberg explores its infectious behavior in his film *Viral: Antisemitism in Four Mutations* premiering Tuesday, May 26, at 9 p.m. on PBS.

Written, produced and directed by Goldberg, and produced and edited by Diana Robinson, the 90-minute documentary—which had a short theatrical release earlier this year— visits four countries to speak first hand with victims, witnesses and anti-Semites. Interviewees include: Former President Bill Clinton; Former UK Prime Minister, Tony Blair; journalists Fareed Zakaria and George Will, and Professor Deborah Lipstadt. The film is narrated in part by Julianna Margulies.

Viral: Antisemitism in Four Mutations examines the mass shooting at the Tree of Life Synagogue in Pittsburgh and the rise of antisemitism on the far right. In Hungary, it looks at how Prime Minister Viktor Orbán launched a massive campaign reminiscent of Nazi propaganda against Jewish billionaire George Soros. In England, members of the traditionally anti-racist, far-left Labour party conflate Israel and Jews with antisemitic vitriol, causing tremendous pain for the Jewish community. And in France, the film illuminates the seemingly endless wave of violence against Jews by Islamists and radicals.

The increasing bigotry and, at times, violence within each of these four countries paints a terrifying portrait of how global hatred disseminates and harms. As activist Maajid Nawaz says in the film, "If we don't draw a red line in the sand when it comes to antisemitism, Muslims will be next, gays will be next and everyone else who is deemed a minority will be next."

With a career spanning more than twenty years, Emmy Award-winning investigative producer/director Andrew Goldberg has executive produced and directed thirteen primetime documentary specials for public television. He has also produced numerous long and short-form segments for outlets, including CBS News Sunday Morning, ABC News, and National Public Radio. Goldberg has been honored with over twenty major awards, including five CINE Golden Eagles, 10 Telly Awards, a NY Festivals World Medal, The Genesis Award (Guest of Honor), The St. Vartan's Award, and The Joachim and Anne Humanitarian Award. Some of his previous films include *The Armenian Genocide*, *Jerusalem: Center of the World* and *They Came to America*.

Q&A with director Andrew Goldberg

Why a film now on antisemitism?

Antisemitism spreads like a virus and has infected countries, communities, organizations and individuals around the world for some 2,000 years. About three years ago, there were a number of high-profile antisemitic incidents in the United States that caught my attention, and I realized there were few if any films that really explored what antisemitism is, where it comes from, and how it harms. In researching more, our team learned that while antisemitism was growing in the U.S., it had been growing much faster in recent years in Europe and needed a lot more attention.

How did you come up with the idea of the "Four Mutations?"

We realized that we needed to be very focused in what we would cover in the length of a feature. We explored quite a few other countries but ultimately settled on the far right in the U.S., the far left in England, a government propaganda campaign in Hungary, and violent acts including murder in France.

Why did you choose to focus on these particular incidents and locations?

We wanted to pick examples that were entirely different from one another. Far-right antisemitism, for example, is often driven by people who challenge social progress and progressives. For example, the Pittsburgh shooter blamed a Jewish organization for bringing immigrants to the U.S.—and he opposed immigration. In England, the far-left antisemitism comes from many of the very progressives that the far-right dislikes. It is very focused on its dislike of Israel, in ways far beyond its dislike of any other country. What's more, this criticism of Israel often

turns directly to blatant antisemitism. So here you have two forms of antisemitism which come from the polar opposite ends of the political spectrum yet lead to the same result.

Can you discuss the relevance of the film today?

Since we started this film the number of violent antisemitic acts in the U.S. has skyrocketed. Pittsburgh had not even happened when we started production. Today, antisemitism is all over the headlines. It could not be more relevant.

How did you find the participants?

The project took three and a half years, and we filmed in six countries. We cast a wide net, Skyped people, interviewed them over the phone, and walked up to them on the streets. In the end, we did not use around 20% of the people we filmed.

What was the most difficult thing to shoot?

Listening to victims tell the story of their friends and families being murdered has always been the hardest thing. I have done this a long time and have listened to countless stories like these. For some reason, some are much harder than others. One woman in France, who viewers will see in the film, was particularly hard to get through while remaining clear headed as she told us of her murdered husband. On the flipside, one of my favorite things to shoot is a person with very set political views who will literally do gymnastics to make their point. For example, there is a Hungarian from the WWII era named Horthy who called himself an antisemite, both out loud and in writing. But when I interviewed one Hungarian politician, he repeatedly denied that Horthy said that.

What did you learn that surprised you?

It may not be a popular answer, but it was frustrating to see how little non-Jews care about this issue. We went to many foundations that have well-known public reputations for supporting film, documentary, journalism or public television and 100% of them turned us down. Only Jews and foundations that had an interest in Jewish causes were willing to support us.

Why did you put yourself in the film?

We needed a through line and did not want a manufactured one. At the beginning, we had no intention of this, but since I had to keep interacting with these people and it often seemed to "work," we decided to run with it.

What do you want the audience to take away from the film?

I am a filmmaker and journalist, not an activist. We tried very hard to make a documentary that was not just a report, but an actual feature film people would want to see. Many asked us if we had a "call to action" for how people could help fight antisemitism, or if we offered solutions. We purposefully did neither. I have always believed that a well-educated populace is where we need to begin for people to make the best decisions. ■

JYP offers virtual programming

Jessica Weil, special to the WJN

While the world has changed drastically, the Jewish Young Professionals group has found new ways to connect with one another! In just the first two weeks of "stay in place," JYP hosted a Netflix watch party, a virtual happy hour, and a discussion about an article by Rabbi Jeffrey Salkin. A highlight was gathering (remotely, of course) to make a flourless chocolate cake with the monthly baking club. These experiences have provided the opportunity for young adults to have fun and meaningful conversations in a time that can feel isolating, especially for those far from the rest of their families.

"As an extrovert, every interaction I get to have with another person is precious to me right now," shares former JYP Board Member Rachel Katz shares. "JYP is especially important because it is providing me the opportunity to connect with my peers and talk about our specific needs and challenges. The opportunity to hang out with Jews my own age is super special right now."

All upcoming remote JYP programs can be found by visiting www.facebook.com/jypa2. JYP is a program of the Jewish Federation of Greater Ann Arbor. To learn more, contact Jessica Weil at Jessica@jewishannarbor.org. ■

Looking for Rose: Two cemeteries

By Clare Kinberg, fifth installment in a series

On my first visit to Vandalia, Michigan to find evidence of my father's estranged sister Rose, I met the sexton Bill Vaughn at her unmarked grave in the Calvin Community Chapel Cemetery. It was Monday Sept 5, 2016, Labor Day, when my wife Patti, my daughter Zevi, and I made the two hour trek to the other side of Michigan and pulled into the drive of a small cemetery next to a stone church. I recognize the building from Marshall Sander's photos. The cemetery is sparse, with little hillocks, not more than an acre or two. At the end of the small drive is a pickup truck facing the road. As I get out of our car, a man my age, in his early 60's, steps out and we walk toward each other. Bill Vaughn is a tall man, with a ruddy, light brown face and pinkish cheeks. The first thing he says to me is, "I believe you favor your aunt."

"Oh really?" I say, "You knew her?"

"I remember meeting her when I was younger, I think I hauled some gravel for her driveway." Bill is now the first person I've talked to in Vandalia who knew Aunt Rose. And he had dug her grave, literally.

Patti and Zevi stayed in the car while Bill and I walked through a few rows of gravestones to an empty spot in the row closest to the church. Bill tells me this is where Aunt Rose is buried. I wander around the space, taking note of the names of the nearest marked graves. Sanders, Wilsons, Mifflins and a McGee. Perhaps her friends, her adopted family.

I wonder whether Rose feels embraced here, among her community, so far from her birth family. The cemetery where our family rests, Chesed Shel Emeth in University City, Missouri is very familiar to me. Several dozens of my relatives are buried there, including Rose's mother and father, her grandfather and grandmother, too. All three of her brothers and a sister.

I've walked the narrow paths of Chesed Shel Emeth countless times. I love to stand in the midst of the gravestones and be enclosed into its familiarity. In 1897, my great grandmother (my father's--and Rose's—grandmother) was buried in Chesed Shel Emeth when she died ten days after giving birth to our aunt Mary. It was in the first years of the cemetery, when the Chesed Shel Emeth (Kindness and Truth) Society buried Russian Jews who didn't have the money for a plot or a headstone. Chesed Shel Emeth in my mind's eye is a shtetl, a small Jewish village–the home of the poor, and the very poor, all laid up next to the better off. There's a plethora of peddlers, tailors, and junk dealers like my father, grandfather and great grandfather.

When my mother died a few months after my first visit to Vandalia, I found invoices and paid checks from my father and his brother to the Chesed Shel Emeth burial society, beginning in 1951, the year their mother died. They paid on some sort of regular basis through the 1960s.

Every name on a headstone in Chesed Shel Emeth echoes with the voices of familiar teachers, neighbors and schoolmates, grocers and shoe salesmen, teammates, cousins, and friends. Of the 17,000 people buried in Chesed Shel Emeth—so many families like mine with generations buried there—I think I am connected, through marriage and proximity, to each and every one. I look at each headstone and think, I know you, I know you, I know you.

This must be something of what Marshall Sanders feels when he visits his parents in Calvin Community Chapel Cemetery where I know now my aunt Rose is buried. A few times each year, Marshall and his wife Sharon visit several African American cemeteries in Calvin Township. The oldest, Chain Lake, was founded in 1838 and includes his great, great grandparents. On Memorial Day, 2018, Marshall agrees to take me on a tour of the cemeteries.

We'd started to plan this trip in October, but winter snow came the very night of our first conversation about going together to Vandalia. Snow continued for six months, through April. Driving to rural, hilly Vandalia is unwise in winter, so we'd been waiting for a day just like this one, sunny and breezy with unthreatening clouds. Since Marshall and Sharon were driving from another part of Michigan, we made a plan to meet in Vandalia at 10:30am, across from the fire station on Paradise Lake Road.

A brief rain freshened the air during my two-hour drive. I arrived at the agreed upon time, but couldn't find the fire station even after circling the lake twice. Paradise Lake Road hugs the north and east shores of the lake where inviting cabins look ready for summer. Brownsville Road, where my father's sister Rose had lived for 40 years, runs along the south side of the lake, with homes set back into overgrown fields and down hidden drives.

After twenty minutes of circling, I find Marshall and Sharon waiting for me at the appointed corner. I apologize for getting lost and delaying their day. They show me a bag full of bright plastic flowers they plan to leave on graves, and we head off to the first cemetery on Marshall's list.

Rolling hills of old stones in family plots, freshly mown grass, the quiet of the first cemetery on our tour is broken by the whirring of a weedwhacker wielded by a small figure in the gully near the road. Chain Lake Cemetery and the church overlooking Chain Lake are a Michigan Historic Site, the second oldest Black church in Michigan, visited by Booker T. Washington and Sojourner Truth. In 1903 (around the time Rose's mother Yetta Schwartz arrived in the U.S. from Romania) Washington published a laudatory essay on the prosperous, self-sufficient Black community in Vandalia, "Two Generations Under Freedom," in The Outlook. I touch the gravestones of the people Washington interviewed for the essay.

Marshall's relatives seem to be in every corner of the cemetery. I wander around on my own, giving Marshall and Sharon a little privacy to sort out the flowers and the graves. From Chain Lake we go to the secluded Mt Zion Cemetery. There's no marker for this one, just a break in the trees. Marshall shows me the corner where some of the oldest graves are almost melting into the earth.

Sharon and Marshall are running out of flowers and we still have one more cemetery to go, but we pause here for some snacks. In the shade of large oak and maple trees they pull three chairs out of their trunk; a cooler with cut up watermelon appears along with plates, forks, napkins, and several variety of chips. Marshall tells some colorful stories in great detail of the early settlers, as if he'd seen it all himself. Yet I imagine it is his mother and grandmother talking through him, stories they had heard from their grandparents.

I tell them I'm working on a book about Aunt Rose, about Vandalia.

On to the third stop, Calvin Community Cemetery, where Marshall's parents and Aunt Rose–are buried. Marshall and Sharon, and Marshall's brother Maurice, have already bought black granite headstones, engraved with their genealogy. They dust off the freshly mown grass while I wander up to the unmarked spot the cemetery sexton, Bill Vaughn, had pointed to on my first trip to Vandalia a year and a half earlier. The spot Aunt Rose chose to be buried. ■

GI Jews at Beth Israel

Daryl M. Hafter and Ellen C. Schwartz, special to the WJN

Discussion of Jews and World War II inevitably calls to mind the Holocaust. Amidst the devastating history of loss, however, there is another story to be told. This is the experience of Jewish members of the armed services who served in a wide variety of positions and places. It is this story a small exhibition, entitled GI Jews, is endeavoring to tell.

Dr. Daryl Hafter, Professor Emerita of History, Eastern Michigan University, realized that there was just such an interesting history right here within Beth Israel families. Teamed up with Dr. Ellen C. Schwartz, an art historian and former teaching partner at EMU, they began exploring the idea and its possible presentation. The two decided to focus on their own families, with the possibility of including others' histories in future exhibits.

The exhibition for the showcase in Beth Israel's entry lobby will explore the careers of two individuals: Monroe Z. Hafter, late husband of Daryl, who served as Quartermaster 3rd Class, US Navy and Sid L. Schwartz, Ellen's late father, an instructor of photography in the US Army Air Corps (which became the Air Force in 1947). The show will include various types of memorabilia: Monroe's sailor suit and discharge papers, Sid's decorations and patches, along with photographs of both men at work. Items of particular interest to a Jewish audience include a portable mezuzah, a pocket-sized prayer book, and a medal from the US Jewish Veterans of War, along with sheet music, entitled, "Any Bonds Today?" Women's

service will also be evoked, with the Red Cross uniform and pins worn by Ellen's mother, Sylvia Schwartz.

The exhibition will open when operations return to normal after the Covid19 pandemic. We hope to be able to make an announcement in the near future. Enthusiastic support has been offered by the BIC staff. Rabbi Caine has offered a sermon including discussion of such service.

If you would like to make a display of your own family experience, we would be happy to help. We are hoping to showcase more families and their history of service in the future! ■

Join Beth Israel virtually!

Online Services
During this unprecedented time of closings and social distancing, it is important to still be able to come together in new ways as a community. While all in-person services, classes, events, and programs remain suspended until further notice, we invite everyone to take part in services and minyan online via Zoom. Below is a list of the links to participate in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org).

Evening Minyan
Sunday – Thursday at 7:30 p.m.
Zoom Link: https://zoom.us/j/267845102
Meeting ID: 267 845 102

Friday Evening Services
Friday Minchah at 5:45 p.m.
Kabbalat Shabbat Service at 6:00 p.m.
Zoom Link: https://zoom.us/j/657949107
Meeting ID: 657 949 107
Audio only is available at: http://mixlr.com/beth-israel-congregation/

Shabbat Morning Services
Saturday at 9:30 a.m.
Zoom Link: https://zoom.us/j/359791284
Meeting ID: 359 791 284
Audio only is available at: http://mixlr.com/beth-israel-congregation/

Havdalah
Saturday at 9:00 p.m.
Zoom Link: https://zoom.us/j/121983146
Meeting ID: 121 983 146

Theology Book Club - Online
Wednesdays, 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

Challah Baking with Mira
Fridays, 11 a.m.
Join Beth Israel's own Mira Sussman for Challah Baking! Kids and parents are welcome to participate. A list of the ingredients is available on the Beth Israel homepage.
Zoom link: https://zoom.us/j/927616777
Meeting ID: 927 616 777

Magical Musical Shabbat - Online
May 1, 6 p.m.
Join Rabbi Caine and family for a musical service and light Shabbat candles together.
Zoom Link: https://zoom.us/j/657949107
Meeting ID: 657 949 107

Lunch and Learn with Rav Nadav: The Eight Most Misunderstood Things in the Torah
Wednesdays, 12:00 p.m.
Bring your lunch to your computer and share in this learning opportunity. We will consider the possibilities that:
· Revelation is not a voice from the sky and the Torah was not delivered on Mount Sinai
· Judaism, Christianity, and Islam don't share a common foundation
· Prophecy is not clairvoyance (or schizophrenia)
· A surprise topic
Zoom Link: https://zoom.us/j/914571864
Meeting ID: 914 571 864

Shavuot at Beth Israel
Thursday, May 28, 8 p.m. Tikkun Leil Shavuot
Friday, May 29, and Saturday, May 30, 9:30 a.m.
Beth Israel's celebration of Shavuot includes study sessions (Tikkun Leil Shavuot) on Thursday evening. For more information about the Tikkun, please visit Beth Israel's website.
Shavuot, the "Feast of Weeks," is celebrated seven weeks after Passover. Since the counting of this period begins on the second evening of Passover, Shavuot takes place exactly 50 days after the first seder. It marks both the giving of the Torah on Mount Sinai and the time of the ancient grain harvest festival. The book of Ruth is chanted during this holiday at Beth Israel on the first day of the holiday. Its story takes place during a barley harvest and Ruth's assumption of Naomi's religion is said to reflect the Israelites' acceptance of the Torah at Sinai. Shavuot is one of the holidays on which both Hallel, the Psalms of Praise, is sung and Yizkor, the memorial service, is observed. Yizkor takes place on Saturday, May 30 at approximately 11:00 a.m. ■

EMU Hillel finishes the year strong with virtual programming

Shelby Bruseloff, special to the WJN

Throughout the school year, Jewish students at Eastern Michigan University regularly plan programs on and off campus, working to build and strengthen their Jewish community through Hillel. On March 11 students at EMU were told that all classes were being moved online until March 31, and have now been notified that they will remain online for the remainder of the semester. As students packed their belongings and headed home, many were devastated that their college experience was cut short.

Hillel at EMU's President, Zoey Lutz, shared her thoughts, "After countless hours of our executive board planning programs for the second half of the semester, it was difficult to comprehend not seeing any of them come to fruition. It was especially difficult to cancel our larger events, such as bringing Holocaust survivor, Irene Butter, to speak to over 400 Eastern students."

The Hillel at EMU executive board came together online to revise their programming for the rest of the semester. Sticking by their commitment to build and sustain Jewish community at EMU led student leaders to create a new online programming calendar. Similar to programs planned when students are on campus, all of the virtual programming was created based on student interest and need.

The executive board started their online programming by hosting a virtual coffee hour. This gave students a space to check in and catch up with their Hillel friends in a casual setting that allowed participants to pop in and out at any point. The virtual coffee hour was followed up with a virtual Shabbat dinner. Students said the prayers, reflected on the week, and shared a meal together.

For Rosh Chodesh Nisan, Hillel at EMU's Nefesh intern, Alexis Farquharson, led a virtual Rosh Chodesh circle with several students. Supported by the Jewish Women's Foundation, the Nefesh internship creates programming for women to gather, learn, discuss, and celebrate women's issues. With a focus on mental health and wellness programming, this virtual Rosh Chodesh circle provided students with the opportunity to discuss wellness practice in the new age of social distancing.

Farquharson discussed the Rosh Chodesh program saying, "the circle created an open space for productive venting. During it, students talked about how it has been for them to live at home again, being away from their friends, etc. but in a format that focused on listening and helping each other. Hearing and talking to your peers can help you feel less alone. We also discussed strategies for self-care."

Hillel at EMU's Shabbat Coordinator, Samantha Cohen, wanted to bring her passion for baking to the Hillel community. During the week of April 6, she posted a Jewish recipe every day along with a picture of the final result in the Hillel at EMU Facebook group. Once Passover started, she shared kosher for Passover recipes to inspire students to think outside the box, including a kosher for Passover apple cake and matzah kugel.

As students at EMU end their academic year, student leaders within Hillel at EMU feel proud that they continued to strengthen their Jewish community during such difficult times. Even during a pandemic, they supported and built each other up in new ways that they will always remember. ■

QuaranZINE: Camp Tavor creativity for community in crisis

Randy Lubratich, special to the WJN

In the wake of the coronavirus pandemic, everyone is navigating the challenge of distance from friends and family and heartbreak in the daily news. Even in this challenging time, the Camp Tavor community is finding inspiration in creative ways of supporting and sharing with one another.

One of the ways Camp Tavor and Habonim Dror North America are trying to cope with the crisis is coming together through art.

"I believe art-making always has an effect of lifting up spirits because of the engagement with materiality coupled with the release of creative energy," says Sahar Steiner, 22, a Camp Tavor alum from Evanston, Illinois.

Sahar is one of a handful of campers and counselors from across the country participating in a project designed to lift our community spirit through a zine.

A zine, pronounced "zeen," is defined as "a noncommercial often homemade or online publication usually devoted to specialized and often unconventional subject matter."

QuaranZINE was created to highlight the Camp Tavor community's increasing attention to social justice and how socially distancing is affecting community interactions and our ability to effect change.

"We wanted to give people an opportunity to engage with equity and justice while getting off the computer for a minute." Says Naomi Goldman-Nagel, Camp Tavor alum and coordinator of Camp Tavor's year-long social justice programming for high school-aged students.

"We wanted to give people tools to keep themselves busy, and feel productive and reflective, but doing something that was also practicing self-care because it was taking a break from the internet too."

QuananZINE creators asked campers and alumni to share their artistic interpretations of the following questions:

What is COVID-19 teaching you about justice and equity in our society? How are the social issues that you feel most connected to being affected by this crisis?

How are you building community during social distancing? How do we adapt Jewish practice to meet this moment?

What are you grateful for?

Sahar says she is grateful for the art and the ability to share it.

"I made it (painting) one evening while sitting with my upstairs neighbors making art to relieve some tension caused by the pandemic. I shared it for the zine because I felt it captured a feeling I was having, of being so constrained (the source of the limited color palette) and I felt proud of myself for accomplishing literally anything during this difficult time."

The concept of social distancing can seem so foreign and isolating especially when a person's work and values center on social outreach and justice. It's sometimes hard to remember that by staying home, society is helped.

"This crisis is bringing into focus some of the values that our Tavor community has long lifted up: our interconnectedness and our responsibility to take care of one another," says Amit Weitzer, Camp Tavor Executive Director. "Sometimes, taking responsibility for one another means gathering with our camp community to protest the separation of families at the border or working together to grow food in our camp chava (farm) for nourishing Tavor meals. Right now, it means doing what we can to keep our physical distance, and developing meaningful ways for our campers and staff to support and inspire one another through sharing their art and creativity." ■

Ann Arbor Jewish Film Festival moves to August

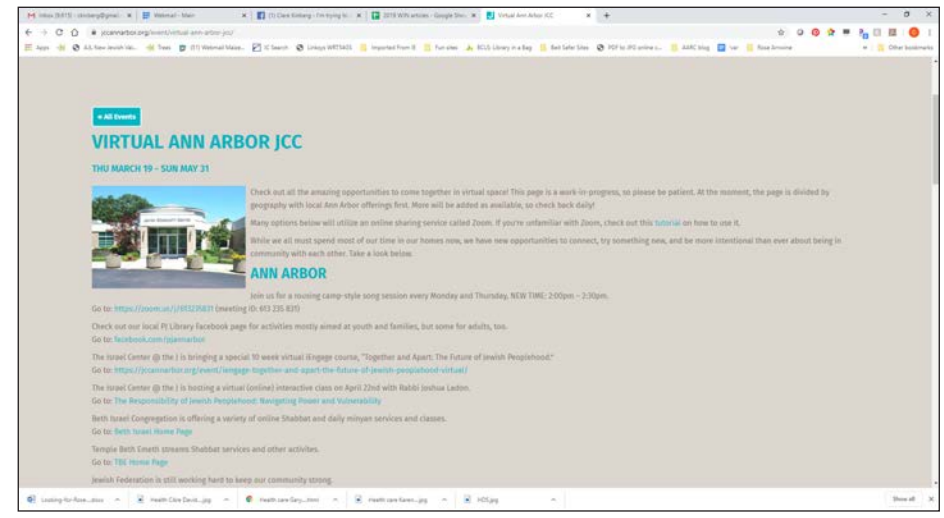
Clara Silver, special to the WJN

Due to the social distancing order required to ensure public safety during the Coronavirus outbreak the Ann Arbor Jewish Film Festival, part of Cinetopia, has been moved to August 23, 2020 through August 27, 2020. Cinetopia will take place August 21, 2020 through August 30, 2020. Sponsorships for the Ann Arbor Jewish Film Festival will remain available through August. In order to ensure the continuation of the festival, sponsorships will be more important than in previous years due to the change in timing. Information is available at film.jccannarbor.org and cinetopiafestival.org. ■

Ann Arbor JCC recreated online

Clara Silver, special to the WJN

Due to the Coronavirus public health threat and consequent social distancing, the Jewish Community Center of Greater Ann Arbor took the unprecedented step to recreate itself entirely online. The Ann Arbor JCC first cancelled all non-essential programs as of Friday, March 13. Then, on Monday, March 16, the building closed at the end of the business day in order to follow the newly released health department recommendations. It remained closed in fulfillment of the "Stay Home, Stay Safe" order by Governor Gretchen Whitmer.



The Ann Arbor JCC worked diligently to maintain its full complement of professional staff. While initially many previously scheduled programs were simply cancelled, engagement and community building were already a major component in the Ann Arbor JCC's operational model, enabling a pivot with astonishing speed. Within days, the Ann Arbor JCC was providing its constituents with virtual programming and resources.

According to Executive Director, David Stone, "before this unprecedented public health crisis, some staff had already been experimenting a little with virtual programming, and our social media presence was relatively active, but we had no focus on virtual space. The moment we made the decision to close, our staff, already exceptional professionals, became a creative force of excellence, completely re-imagining how the J can serve our community online. Our social media following has actually increased."

Immediately following the building closure, the Ann Arbor JCC's Early Childhood Center staff implemented a plan for classroom teachers to provide a daily activity email to their families, along with a weekly online schedule that included Monday all school Havdalah, Tuesday and Thursday classroom gatherings, and Friday all school Shabbat. In addition, the ECC created a private Coronavirus Support Facebook Group to share resources to help parents with kids being home 24/7. ECC professionals have shared everything from resources on how to talk to children about Coronavirus to coloring pages normalizing wearing masks, and more to the group. The ECC has also rolled out a new YouTube channel featuring its teachers reading stories and singing songs. Meanwhile, the ECC professional staff made use of the time out of the classroom to take advantage of online professional development opportunities, as well as scheduling virtual parent-teacher conferences.

The Youth department also pivoted to online. The Ann Arbor JCC's PJ Library professional, Jessica Gillespie, has offered live streamed story times, as well as connecting families to the daily schedule of concerts, author readings, and other activities provided via PJ Library nationally. Camp Raanana and KidZone have offered a variety of programs including virtual song sessions, KidZone check-ins, recommended reading, and activities based on the Camp Mensch values. Other program ideas included virtual bingo, scavenger hunts, art projects, baking, STEM activities, and more.

The Israel Center at the J moved its guest speaker, Rabbi Joshua Ladon, to an online format. The program, in partnership with Shalom Hartman North America, which originally was to include a dinner, moved seamlessly online, using Hartman's Zoom account to continue to provide the expected "beit midrash" experience for participants.

Due to the online nature of programing during the national self-isolation period, the Ann Arbor JCC was able to take advantage of wider reach virtual programs. The Israel Center at the J offered the Shalom Hartman Institute's latest iEngage curriculum, "Together and Apart: The Future of Jewish Peoplehood," but instead of local facilitators, the Ann Arbor JCC participated in a special virtual course facilitated by Hartman North America's Vice President, Rabbi Lauren Berkun, at no charge. For Passover, the Ann Arbor JCC participated in BBYO's Great Afikoman Hunt, along with over 120 other organizations, which entailed placing a special afikoman icon on a page inside the website. In addition, the Ann Arbor JCC participated in the national Facebook watch party for "It's Passover, Grover!" hosted by the JCC Association of North America via its special partnership with Shalom Sesame.

Ann Arbor JCC professional staff also provided personal messages shared via social media channels. They continue to email their constituents with additional ideas for things to enjoy while at home. Resilience builder videos from J Response, the crisis response team of JCC Association of North America, and virtual programming from other JCC's around the country were made available on the Virtual Ann Arbor JCC page of the Ann Arbor JCC's website. Stone notes that, "online programming and engagement has been really well received, so we may continue to host future online offerings even after we are able to return to in person programming." For more information about the Ann Arbor JCC and its offerings, visit jccannarbor.org. ■

Temple Beth Emeth Online in May

Tot Shabbat Services
Zoom Link: https://zoom.us/j/780410150
Meeting ID: 780 410 1503
Fridays, May 1, 8, 15, 22 & 29, 5:45 pm
Join Rabbi Whinston and Cantor Hayut for Tot Shabbat services.

Friday Shabbat Services
Zoom Link: https://zoom.us/j/7804101503
Meeting ID: 780 410 1503
Fridays, May 1, 8, 15, 22 & 29, 7:30 pm
Rabbi Whinston and Cantor Hayut lead traditional Shabbat services.

Saturday Shabbat Services
Zoom Link: https://zoom.us/j/7804101503
Meeting ID: 780 410 1503

Saturdays, May 2, 9, 16, 23 & 30, 10 am
Saturday morning Shabbat services, led by Rabbi Whinston.

Programming
Please Note: All of TBE's online programming is linked on our calendar.
If a Zoom link is not yet listed for a program, check our calendar the day of.

Morning Song Session
Daily, 8:30 pm, Live on Facebook Here: https://bit.ly/JW_Morning_Song
Rabbi Whinston leads a daily song session to start the day.

Daily Morning Blessings
Daily, 9:15 am
Zoom Link: https://zoom.us/j/7804101503
Meeting ID: 780 410 1503
Join Rabbi Whinston each morning via Zoom for a short morning blessing.

Daily Afternoon Blessings
Tuesdays-Thursdays, 3 pm
Zoom Link: https://zoom.us/j/4997644651
Meeting ID: 499 764 4651
Join Cantor Hayut each afternoon via Zoom for a short afternoon blessing.

Meditation w/ Linda Greene
Thursdays, 1 pm
Zoom Link: https://zoom.us/j/2522844325
Meeting ID: 252 284 4325
Join Linda Greene for an hour-long meditation session.

Torah Study
Saturdays, 8:50 am & Wednesdays, 7 pm
Zoom Link: https://zoom.us/j/7804101503
Meeting ID: 780 410 1503
A study session that explores the weekly Torah portion, led by Rabbi Whinston.

Havdalah from the Whinston Home
Saturdays, 7:30 pm
Zoom Link: https://zoom.us/j/7804101503
Meeting ID: 780 410 1503
Join Rabbi Whinston and his family for a short prayer marking the end of Shabbat.

Lunch & Learn
Fridays, Noon
Zoom Link: https://zoom.us/j/7804101503
Meeting ID: 780 410 1503
Rabbi Whinston leads a weekly Lunch & Learn session via Zoom.

Women's Torah Study
Mondays, 7 pm
Zoom Link: https://zoom.us/j/4997644651
Meeting ID: 499 764 4651
Join Cantor Hayut for a weekly women's Torah study, as we explore the weekly Torah portion and check in with our female members.

Shabbat Music Session
Zoom Link: https://zoom.us/j/4997644651
Meeting ID: 499 764 4651
Tuesdays-Thursdays, 7 pm
Learn new Friday evening service melodies with Cantor Hayut, and review selections that are part of our current repertoire. Each session will run approximately 15 minutes.

Youth Shabbat Services
Saturdays, 9:30 am
Zoom Link: https://zoom.us/j/7129628444
Meeting ID: 712 962 8444
Join Rabbi Alter for Shabbat services - geared towards TBE's youth.

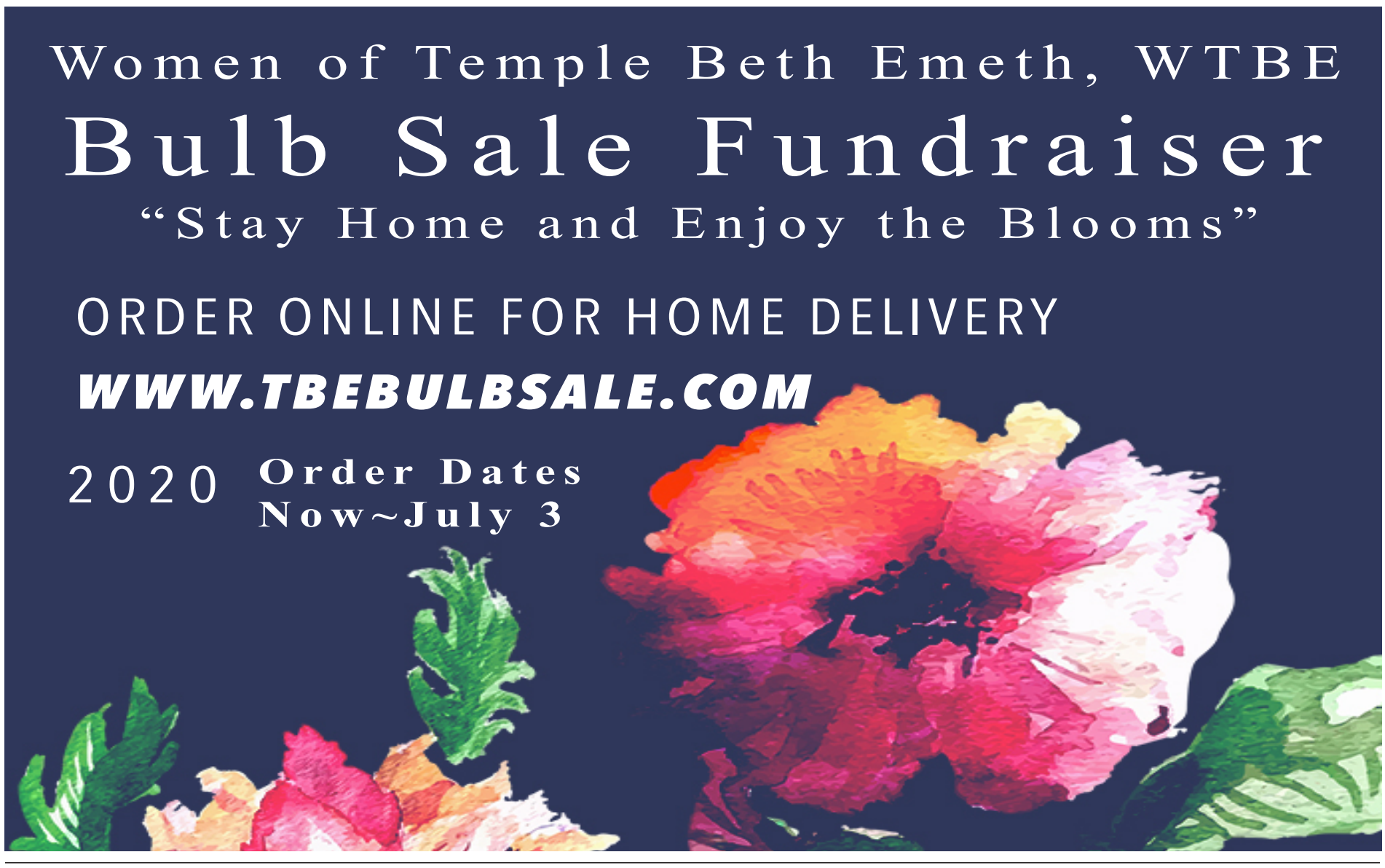
Parent Talks: How Are You Holding Up at Home w/ Your Family?
Thursdays, 8 pm
Zoom Link: https://zoom.us/j/644488837
Meeting ID: 644 488 837
Join Rabbi Whinston for a weekly check-in for parents navigating being at home with children.

Move Your Body w/ Nikki
Mondays & Thursdays, 1-1:20 pm
Zoom Link: https://zoom.us/j/794210090
Meeting ID: 794 210 090
Join TBE's Youth Director for a short program focused on moving your body!

Game Time w/ Nikki
Tuesdays, 5 pm & Fridays, Noon
Zoom Link: https://zoom.us/j/5197895452
Meeting ID: 519 789 5452
Join Nikki for an hour long, virtual game!

Kol HaLev Rehearsals
Sundays, 7 pm
Zoom Link: https://zoom.us/j/4997644651
Meeting ID: 499 764 4651
Join Cantor Hayut for Kol HaLev rehearsals on Sunday evenings. New members welcome!

Teen Talks w/ Rabbi Alter & Rabbi Whinston
Sundays, 7 pm
Zoom Link: https://zoom.us/j/7129628444
Meeting ID: 712 962 8444
Join Rabbi Alter and Rabbi Whinston for a weekly check-in about the week's world events. We ask each participant to choose either A) an article that sparks an emotion in you or B) identify an emotion you are feeling about the world and to find an article about that aspect of the world. This weekly event is open to grades 6-12. ■



Calendar

May 2020

The Calendar has been updated to reflect events that are happening only online. Always check websites or call for updates before planning to attend anything listed here.

Friday 1, Omer Day 22

Baking Challa with Mira: BIC. Zoom. 11 a.m.

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Tot Shabbat Service: TBE. Zoom. 5:45 p.m.

Magical Musical Shabbat: BIC. Online.

Friday Shabbat Services. TBE. Zoom. 7:30 p.m.

Saturday 2, Omer Day 23

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Shabbat Services: TBE. Zoom 10:00 a.m.

Havdallah from the Whinston home: TBE. Zoom. 7:30 p.m.

Sunday 3, Omer Day 24

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.

AARC Book Group: Discussing ***The Yiddish Policeman's Union***. Info: Greg at gsaltzman@albion.edu. Noon.

Monday 4, Omer Day 25

Meditation with Rabbi Jeff Roth: Pardes Hannah. Online. 9 a.m.

Women's Torah Study: TBE. Zoom. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 5, Omer Day 26

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 6, Omer Day 27

Explore Biblical Secrets: Chabad. 9:30 a. m. and 7:30 p.m.

Lunch and Learn with Rav Nadav: BIC. Zoom. Noon.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 7 p.m.

Theology Book Club: BIC. Online Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m. Paul Shifrin at (248) 514-7276 for more information

Thursday 7, Omer Day 28

Meditation with Linda Greene: TBE. Zoom. 1 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Virtual Counting the Omer: Pardes Hannah. 8:30– 9 p.m.

Friday 8, Omer Day 29

Baking Challa with Mira: BIC. Zoom. 11 a.m.

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Tot Shabbat Service: TBE. Zoom. 5:45 p.m.

Friday Shabbat Services. TBE. Zoom. 7:30 p.m.

Saturday 9, Omer Day 30

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Shabbat Services: TBE. Zoom 10:00 a.m.

Havdallah from the Whinston home: TBE. Zoom. 7:30 p.m.

Second Saturday Shabbat Morning Service: AARC. Zoom. Miles Hall Bar Mitzvah. 10 a.m.

Sunday 10, Omer Day 31

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.

Monday 11, Omer Day 32

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 12, Omer Day 33: Lag B'Omer

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 13, Omer Day 34

Explore Biblical Secrets: Chabad. 9:30 a. m. and 7:30 p.m.

Lunch and Learn with Rav Nadav: BIC. Zoom. Noon.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 7 p.m.

Theology Book Club: BIC. Online Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m. Paul Shifrin at (248) 514-7276 for more information

Thursday 14, Omer Day 35

Meditation with Linda Greene: TBE. Zoom. 1 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Virtual Counting the Omer: Pardes Hannah. 8:30– 9 p.m.

Friday 15, Omer Day 36

Baking Challa with Mira: BIC. Zoom. 11 a.m.

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Tot Shabbat Service: TBE. Zoom. 5:45 p.m.

Friday Shabbat Services. TBE. Zoom. 7:30 p.m.

Saturday 16, Omer Day 37

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Shabbat Services: TBE. Zoom 10:00 a.m.

Havdallah from the Whinston home: TBE. Zoom. 7:30 p.m.

Sunday 17, Omer Day 38

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.- noon.**

Foundations of Jewish Family Living: AAOM. At JCC, if open. 10 a.m.

Monday 18, Omer Day 39

Women's Torah Study: TBE. Zoom. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 19, Omer Day 40

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 20, Omer Day 41

Explore Biblical Secrets: Chabad. 9:30 a. m. and 7:30 p.m.

Lunch and Learn with Rav Nadav: BIC. Zoom. Noon.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 7 p.m.

Theology Book Club: BIC. Online Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m. Paul Shifrin at (248) 514-7276 for more information

Thursday 21, Omer Day 42

Meditation with Linda Greene: TBE. Zoom. 1 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Virtual Counting the Omer: Pardes Hannah. 8:30– 9 p.m.

Friday 22, Omer Day 43, Yom Yerushalayim

Baking Challa with Mira: BIC. Zoom. 11 a.m.

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Tot Shabbat Service: TBE. Zoom. 5:45 p.m.

Kabbalat Shabbat: AARC. Zoom. Visit aarecon.org for the Zoom link. 6:30 p.m.

Friday Shabbat Services. TBE. Zoom. 7:30 p.m.

Saturday 23, Omer Day 24

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Shabbat Services: TBE. Zoom 10:00 a.m.

Havdallah from the Whinston home: TBE. Zoom. 7:30 p.m.

Sunday 24, Rosh Hodesh Sivan, Omer Day 45

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11a.m.- noon.**

Rosh Chodesh Sivan Virtual Minyan: Pardes Hannah. For questions, please contact Gabriell Pescador: **pescadorarte@gmail.com. 9 - 10:15** a.m.

Monday 25, Omer Day 46

Women's Torah Study: TBE. Zoom. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 26, Omer Day 47

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 27, Omer Day 48

Explore Biblical Secrets: Chabad. 9:30 a. m. and 7:30 p.m.

Lunch and Learn with Rav Nadav: BIC. Zoom. Noon.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 7 p.m.

Theology Book Club: BIC. Online Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m. Paul Shifrin at (248) 514-7276 for more information

Thursday 28, Omer Day 49, Erev Shavuot

Meditation with Linda Greene: TBE. Zoom. 1 p.m.

Tikkun Leil Shavuot. BIC: 8 p.m.

Shavuos: Chabad. Celebration, festive dinner, all night study. 8:45 p.m.

Friday 29, Shavuot

Shavuot Shaharit: BIC. 9:30 a.m.

Shavuos: Chabad. Children hear Ten Commandments, ice cream party. 9:45 a.m.

Lunch and Learn: TBE. Zoom. Noon–1 p.m.

Tot Shabbat Service: TBE. Zoom. 5:45 p.m.

Friday Shabbat Services. TBE. Zoom. 7:30 p.m.

Saturday 30, Shavuot Yizkor

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Shavuot Shaharit with Yizkor: BIC. 9:30 a.m

Shabbat Services: TBE. Zoom 10:00 a.m.

Havdallah from the Whinston home: TBE. Zoom. 7:30 p.m.

Sunday 31

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11a.m.- noon.**

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, aarecon.org

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisraelaa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

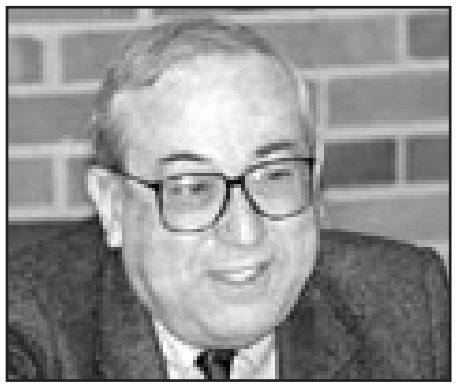
UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

Obituaries

Bernard Klein, a resident of Southfield, Michigan, died on April 12th at the age of 91. Klein, whose quick mind, rollicking sense of humor and political skills served him well throughout a long career in academia and government, died at Beaumont Hospital–Farmington Hills from complications of the COVID-19 virus. He was 91. His death was confirmed by Cynthia Christen, his niece.

In 1971, one year after leaving a high-profile City of Detroit post as then-Mayor Jerome Cavanagh's top financial officer, Klein joined the University of Michigan-Dearborn as a political science professor. By the time Klein retired a little more than two decades later, he had been asked to serve as the university's interim or acting chancellor on three occasions.

"Bernie got called in when they needed



someone," said Ron Stockton, a U-M Dearborn political science professor. "He had institutional knowledge. He knew the people in Ann Arbor. He knew the people in Lansing. Everybody respected him."

"He's probably the only person in higher education who was chancellor of the same university three times," Stockton said. "Nobody will beat that record, or even match it."

Klein was the son of Louis, a Brooklyn tailor, and Sarah, a seamstress and housewife. He was a lifelong Democrat who proudly recalled running alongside President Franklin D. Roosevelt's motorcade as it made its way through Brooklyn on a campaign swing in 1944.

He earned a B.A. from Brooklyn College, an M.A. from the University of Missouri, and a Ph.D. from Michigan State University. He was supervising the U-M Institute of Public Administration's Lansing office when he met and was hired by Cavanagh, who was already Detroit mayor.

The mayor's office was dominated by a mix of University of Detroit Law School graduates and former newspapermen. Many had worked on Cavanagh's historic 1961 mayoral campaign. All were close personally. Even after Cavanagh's death in 1979, his former appointees met for decades on the last Friday of every month. Perhaps surprisingly, Klein quickly entered the mayor's inner circle.

Klein was named controller, city government's top financial job.

"My dad had this ability to size people up very quickly and figure out what they could do," said Michigan Court of Appeals Judge Mark Cavanagh, Mayor Cavanagh's eldest son. "He thought Bernie could fit right in. And he was right."

As it turned out, Klein walked into the job just as City Hall was about to be swamped by a tsunami of problems, long in the making.

In 1967, Detroit police, frustrated by lack of progress in contract negotiations, called in sick with what had been dubbed "the blue flu," said to be the first police work stoppage by police in any major U.S. city since 1919. A few months later, in July, the U.S. Army and Michigan National Guard were summoned to restore order during the July civil disturbance that claimed 43 lives. By 1969, the city's budget stood at $456 million, up from $324 million in 1962, when Cavanagh took office. The city was running a $15 million deficit — $107 million in 2020 dollars.

The city had arrived at a desperate turning point, and Cavanagh was undergoing a difficult divorce. Klein recalled a frequent conversation with Cavanagh amid the city's troubles. "What's next, Bernie?" a dispirited Cavanagh would ask. "Locusts?"

Klein had fast become a power in City Hall. "He was probably closer to my father than just about anybody in that second term," Mark Cavanagh said.

Josephine Gomon, who understood municipal financial difficulties from her work as a top aide to Detroit Mayor Frank Murphy during the Great Depression in the 1930s, wrote: "His (Klein's) management of Detroit's finances at a time when budget problems were beginning to threaten the orderly operation of government services is best evaluated by comparison with the confusion that has followed his term of office."

Klein became close with the entire Cavanagh family, a friendship that lasted into succeeding generations. "He'd take time out to talk with us, and he'd talk to us as adults," remembers David Cavanagh, another of the mayor's sons. "Not a lot of people took time out to do that."

After leaving the controller's job in 1970, Klein served as a top administrator at Wayne County Community College, and also as a member of Detroit's Charter Commission, which overhauled the rulebook for municipal governance.

When Klein joined U-M Dearborn's political science faculty in 1971, his sense of humor had preceded him. He was often called upon by some of the state's top elected officials who needed a humorous line for a speech, on deadline.

"Bernie had a joke for every occasion and every person," Mark Cavanagh said. "As long as I knew him, I don't recall ever hearing the same joke twice."

He was described in a *Detroit Free Press* story in 1970 as a "witty Ph.D." A check of the *Free Press* database suggests that is the only time those words have been used in combination since the newspaper began publishing in 1831.

A unique sense of humor and years of practical experience made him a valuable asset as a professor.

"He'd have to let class out early because he had us laughing so hard that he gave up trying to rein us back in," said Bill Liebold, president of The Liebold Group LLC, a former student and 48-year friend of Klein.

As for practical experience, Stockton said: "He had been controller of the City of Detroit. He knew inside out what was going on. He had worked for Jerry Cavanagh. He knew all of these personalities. Bernie brought a relevance to the classroom that you couldn't get from anywhere else. He knew the way the world worked. And that style carried over to his leadership on this campus."

U-M Dearborn gave Klein its Distinguished Teaching Award in 1990. His three terms as acting chancellor occurred in a span in 1979 and 1980, from September to December 1992, and between July 1999 and June 2000.

"We would joke that he was the Kelly Girl of higher education," said Mary Tobin, a former colleague and longtime friend.

Each time he had to ride herd over a group of professors who could be self-obsessed and prickly. He was known as a peacemaker who could talk people into accepting something short of total victory to resolve a dispute.

The job also involved getting money from Lansing, which supplied more than three-quarters of the school's budget at the time. Here, his long list of friends made him invaluable.

The first draft of a study of Michigan colleges and universities once concluded that U-M Dearborn was "expendable." Klein made a call to Lansing. Suddenly, the university was no longer expendable. Gov. James Blanchard would write a letter stating as such, just in case anybody had any doubts.

Blanchard was a good example of Klein's wide circle of friends. The guest list at one of his retirement parties included the late Ed McNamara, the former Wayne County Executive; former Attorney General Frank Kelley, and the late Zolton Ferency, the Democratic gubernatorial candidate in 1966.

"I first met Bernie when I was a page at the Democratic National Convention in Atlantic City in 1964," Blanchard recalled. "From that time forward, he was always encouraging, positive and helpful to me. He gave great advice, wrote great humor, and told truth to power. Like everyone else, we always enjoyed his company and his spirit."

He retired in 1993, and most recently lived in a senior living facility in Southfield. He is survived by his niece; his niece's husband, Ronald, and two cousins, Kenneth McCullers and Sid McCullers.

Shana Nova Borenstein, 9/24/1982 - 4/9/2020 Chicago, IL: Shana Nova Borenstein, beloved daughter, sister, aunt, and friend, died suddenly of unknown causes. She is survived by her parents, Trina and Nathaniel Borenstein, of Greenbush, Michigan, her grandfather Lawrence Glasser, her sisters, Lea (Michael) Grover and Miriam (Daniel) Mora, her nieces, Sophia, Deborah, and Rivka Grover, her nephew, Judah Mora, and her husband, Kirk Kitchen. Shana was born in Pittsburgh, PA, but the most formative years of her childhood were lived in Morristown, NJ. It was there she began to show her deep insightfulness, her unwavering loyalty to her friends, and her sense of adventure. When her family moved to Ann Arbor, MI at the onset of her teen years, she quickly met the friends who became a second, chosen family throughout her life. The new proximity also allowed the family to spend a great deal more time together at their property in Greenbush, MI, which, at the age of five, Shana named Guppy Lake, and where her parents now live full-time. Shana's ties to her friends, communities, and family meant the world to her. She was

dedicated to addressing injustice, whether protesting heartless immigration policies or supporting local LGBTQIA health services. Her nieces held a special place in her heart, and she was looking forward to building a meaningful relationship with her infant nephew, as well. Over the last twelve years, Shana overcame hardships that once seemed insurmountable. It has been one of the most profound joys to her parents and sisters to have her in their lives, the best Shana of all possible Shanas, funny, smart and compassionately present. She was a gift to all of us, and to the world. And she is indescribably missed. In lieu of flowers, donations can be made in Shana's memory to Howard Brown Health Centers, https://howardbrown.org/ ■

Pardes Hannah Events in May

Please check the Pardes Hannah Calendar at https://pardeshannah.org/calendar-3/ for Zoom links, changes and additions.

A Virtual Counting the Omer
Thursdays, May 7, 14, and 21-8:30 – 9 p.m.

Shabbat Morning Meditation Service
Saturday, May 9, –10:30 a.m. – noon

Kabbalat Shabbat
Friday, May 15–7– 9 p. m.

Rosh Chodesh Sivan Virtual Minyan
Sunday, May 24,–9– 10:15 a.m.

In appreciation to our parents

Aaron and Rachel Levy

Helène Aylon, 89, feminist artist whose work reflected her evolution as a woman and a Jew

Debra Nussbaum Cohen

NEW YORK (JTA) — When Helène Aylon was a girl in Borough Park, Brooklyn, it was impossible to imagine she would one day become a barrier-breaking fine artist. After all, the principal of the Shulamith School for Girls, where Aylon was a student, persuaded her parents not to allow her to attend an arts high school in Manhattan. It just wasn't something a good Jewish girl did.

But after marrying at 18, Aylon began taking art classes at Brooklyn College, where one of her professors mentioned her to the artist Mark Rothko, who invited her to his studio. The two connected over their shared Jewishness even more than their art.

Aylon went on to become a force in the art world, motivated by feminism, nuclear disarmament and concern about what we now call climate change. She worked first as a painter and moved into experiential and installation art, which was the focus of her later years. Her work was often deeply autobiographical, reflecting her own evolution as a woman and as a Jew.

Aylon died in New York of COVID-19 on April 6. She was 89, and one of 731 New Yorkers to die that day.

Aylon was born Helène Greenfield in Brooklyn in 1931. At 18, she married Rabbi Mandel Fisch and they went on to have two children. The week Aylon turned 30, her husband died of cancer.

Aylon's first artistic commission was a mural on the wall of a youth employment center in Brooklyn. When a news photographer who arrived to take her picture asked her name, she spontaneously gave it as Helène Aylon. She was known by that name for the rest of her life.

As a single mother of two young children, Aylon struggled to be present for them and for her art.

"I felt guilty all the time," she wrote in her memoir, "Whatever is Contained Must Be Released: My Jewish Orthodox Girlhood, My Life As A Feminist Artist" (The Feminist Press, 2012).

Aylon's liberation came with the rise of the feminist movement, which she called "my salvation." It was "a rebirth that dazzled my imagination like a sunrise, and plucked me out of the guilt that was caving in on me," she wrote.

After her daughter departed for college, Aylon moved to Wesbeth, an artists' residence in Manhattan, where she remained, but for a decade in Berkeley, California, until she died.

In 1969, Aylon started experimenting with the idea of creating "painting that revealed itself, in an attempt to introduce an evolving feminist consciousness to a medium that had been firmly dominated by the notion of a heroic, and almost exclusively male, American idiom," wrote her art dealer, Leslie Tonkonow.

"I think of my multimedia work as a rescue of the Body, the Earth, and G-d — all stuck in patriarchal designations," Aylon once said.

In 1982, she created the Earth Ambulance, a truck disguised as an ambulance that she drove across the United States, visiting military bases, uranium mines and nuclear reactors. At each location, she scraped earth into pillowcases, arriving back in New York in time for a nuclear disarmament rally at the United Nations. Ten years later, in celebration of the end of the Cold War, a variation of the piece was presented at the Brooklyn Bridge Anchorage.

In 1985, to mark the 40th anniversary of the bombing of Hiroshima and Nagasaki, Aylon worked with young Japanese women to place sacks filled with rice, grain, pods, and seeds in a river to float toward the two cities.

"She was a rare person and artist, fearless, truly inspirational, but we are so blessed to have had her example," said artist Archie Rand. "As under-appreciated as it is, it will accumulate the sediment of recognition in time. Of that I am sure."

In the 1990s, Aylon began turning toward Judaism in her nine-part work "The G-D Project." The first installation, "The Liberation of G-d," was constructed from shelves lined with open copies of the Hebrew Bible. Instances of misogyny, violent language, or a woman's name omitted from the text were highlighted in pink.

Another installation featured a Jewish marital bed covered in the cloths that some observant women use to check if they have had enough "clean days" after menstruation to immerse in a ritual bath. "My Notebooks" consisted of 54 blank notebooks with images of schoolgirls projected across them that Aylon dedicated to the wives of the medieval Jewish scholars Rashi and Maimonides — "for

continued on page 31

Jewish Federation®
OF GREATER ANN ARBOR

Save the Date!

In the Room or on Zoom!

2020 Annual Meeting

Wednesday, June 10, 7pm

Keynote Speaker: Eric D. Fingerhut

President & CEO, Jewish Federations of North America

Vitals

Mazel Tov

Karen Shill and Henry Beitz and Merton and Linda Shill on the engagement of their son, Gregory Shill,to Jaime Braverman.

Maya and Daniel Stern on the birth of their son, Jacob Bennett Stern, brother of Eric and Sadie, grandson of Amy and Uri Lavi, and great grandson of Eileen & Saul Hymans.

Adina Schoem and Joseph Vainner on the birth of their daughter, Talia Johanna, sister of Noa, niece of Shana Schoem and Garrett Schumann, and granddaughter of Karyn and David Schoem.

Sklya Shea on her bat mitzvah, May 9.

Miles Hall on his bar mitzvah, May 9.

Charlotte Derrow on her bat mitzvah, May 16.

Eva Bernstein on her bat mitzvah, May 16.

Kyra Kahana on her bat mitzvah, May 23.

Nathanyel Sarment on his bar mitzvah, May 30.

Mazel Tov to Susan and Neal Weinberg on the birth of their granddaughter, Eva Miriam Weinberg, to parents Steven Weinberg and Kate Zahn, on Wednesday, April 15, in Chapel Hill, NC.

Condolences

William Rosenthal on the death of his grandmother, Wanda Gene Thomas, March 22.

Heather Dombey on the death of her mother, Clarice Malach, April 5.

Valerie Galler on the death of her mother, Vivian Lichter, April 9.

Nancy Szabo (Steve Ratner) on the death of her mother, Corrine Szabo, March 11.

Toby (Greg) Lewis on the death of her mother, Roberta (Bobbie) Lewis, April 11.

Shana (Kevin) Olson on the death of her grandmother, Tova Salinger, April 14.

Amy (Andrew) Paberzs on the death of her mother, Ilene Coffman, April 24.

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surely they have something to say."

"She was one of the most powerful human beings I ever met," said Rabbi David Ingber, the spiritual leader of Romemu congregation in New York who, like many rabbis, was invited by Aylon to dialogue about her work at the places she exhibited. "She was fiercely unique, energetically rigorous in her truth-telling, a woman who touched so many lives with her art and her heart. I was so privileged to call Helène a friend, a congregant and an inspiration."

At once fierce and fragile, Aylon often dressed in a turban-like headwrap and flowing clothes, her voice breathy and her manner gentle, even as her ideas were revolutionary.

"She stood by her beliefs, undaunted, and was happy to take on controversy," said her daughter, Renee Emunah. "She was visionary, and at the same time that she was an activist she also cared about aesthetic beauty."

Aylon's work was exhibited multiple times at the museum of Hebrew Union College-Jewish Institute of Religion in New York and is in the permanent collections of the Whitney Museum of American Art in New York, the Museum of Modern Art in San Francisco and The Jewish Museum. It was also featured in the show "Matronita" at Israel's Ein Harod Museum of Art and at Pittsburgh's Andy Warhol Museum.

Aylon is survived by two sisters, Linda Silberstein of Los Angeles and Sandy Ferziger Gottleib of Jerusalem; a son, Nathaniel Fisch, a professor of astrophysics at Princeton University; a daughter, Renee Emunah, a drama therapist and author based in Bolinas, California; four grandsons and a granddaughter.

In a 2016 article about being one of four women to be honored with a Lifetime Achievement Award by the Women's Caucus for Art, Aylon said, "I hope I would be remembered in a loving way because I'm not trying to defame Judaism but I wanted to tell the truth about it to see what we can do about it." ■

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Ayse's Café
wishes everybody in our community all the best.

Stay well,
Stay safe,
Stay strong and optimistic.

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The Jewish Communal Leadership Program at the University of Michigan would like to share our appreciation to *WJN*, the Ann Arbor Jewish community, and the many community members who support our students and our program.

We hope to see you in the Fall!

JEWISH COMMUNAL LEADERSHIP PROGRAM

כל ישראל ערבים זה לזה

Kol Yisrael Arevim Zeh L'Zeh

All of Israel is Responsible for One Another

-Talmud

In these uncertain times

Our Jewish Community is Here to Help

Visit the Greater Ann Arbor Jewish Community
COVID-19 Response Resource Page

www.jewishannarbor.org/covid19

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